

# THE PANOPLIST;

OR,

## THE CHRISTIAN'S ARMORY.

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### Biography.

#### SKETCH OF DR. OWEN.

JOHN OWEN, D. D. of Queen's College, Oxford, was lineally descended from the prince of Glamorgan, one of the last family of the five regal tribes of Wales. Henry Owen, father of the Doctor, was some time minister at Stadham in Oxfordshire, and reckoned a strict puritan. John, his second son, was born in 1616. Such was his proficiency in learning, that he was admitted to the university at 12 years of age. He there pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim was, as he afterward confessed with shame and sorrow, to rise to eminence in church or state. When Archbishop Laud imposed several superstitious rites on the university, Mr. Owen had received so much light, that his conscience could not submit to them; and God had now made such gracious impressions on his heart, as inspired him with warm zeal for the purity of his worship and reformation in the church. Upon this his friends forsook

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him, as one infected with puritanism, and he became so obnoxious to the Laudensian party, that he was forced to leave the college. About this time he was exercised with many perplexing thoughts about his spiritual state, which, with his outward troubles, threw him into a deep melancholy, that lasted three months, and it was nearly five years before he attained a settled peace.

When the civil war commenced, he espoused the Parliament's cause, which his uncle, who had supported him at college, so vehemently resented, that he at once turned him out of his favour, and settled his estate upon another person. He then lived with a gentleman of honour, who, though a royalist, used him with great civility; but he going into the king's army, Mr. Owen went to London, where he was a perfect stranger. One Lord's day he went to Aldermanbury church, to hear Mr. Calamy; but a country minister (of whom he could never after hear any thing more) preached on Matt. viii. 26 which discourse was blest for the

removal of his doubts, and laid the foundation of that solid peace and comfort, which he enjoyed through his future life. His health was now restored, and he wrote his book, called a Display of Arminianism, which made way for his advancement. The committee for ejecting scandalous ministers presented him, on account of it, with the living of Fordham in Essex, where he continued a year and a half, to the great satisfaction of the parish and country round about. On a report, that the sequestered incumbent was dead, the patron, who had no regard for Mr. Owen, presented the living to another; on which the people at Coggeshall, about five miles distant, invited him to be their minister, and the Earl of Warwick, the patron, readily gave him the living. Here he preached to a more judicious and more numerous congregation (seldom fewer than two thousand) with great success. Hitherto he had been a Presbyterian; but upon further inquiry he was convinced, that the Congregational plan was most agreeable to the New Testament. He accordingly formed a church upon it, which flourished many years after his death.

So great a man could not be concealed. He was called to preach before the Parliament in 1646, and several times afterward on special occasions, particularly the day after the death of Charles I. His discourse was on Jer. xv. 19, 20, and deserves to be recorded, as a perpetual monument of his integrity, wisdom, and modesty. Soon after, calling on general Fairfax, he met Cromwell, who, laying his hands on his shoulders, said to

him, "Sir, you are the person I must be acquainted with;" and from that time he contracted an intimate friendship with him, which continued till death. He informed Mr. Owen of his intended expedition into Ireland, and insisted on his presiding in the college at Dublin. With great reluctance he complied, and continued there about a year and a half, preaching and overseeing the affairs of the college. He then returned to Coggeshall, but was soon called to preach at Whitehall.

In September, 1650, Cromwell required him to go with him into Scotland. Having staid at Edinburgh half a year, he once more returned to his people at Coggeshall, with whom he hoped to spend the remainder of his days. But he was soon called by the House of Commons to the deanry of Christ Church, Oxford, which, with the consent of his church, he accepted. In the following year (when he was also diplomated D. D.) he was chosen Vice Chancellor of the university, in which office he continued about five years. This honourable trust he managed with singular prudence. He took care to restrain the vicious, to encourage the pious, to prefer men of learning and industry, and under his administration the whole body of the university was reduced to good order, and furnished a number of excellent scholars, and persons of distinguished piety. He discovered great moderation toward Presbyterians and Episcopalians; to the former he gave several vacant livings at his disposal, and the latter he was ever ready to oblige. He was hospitable in his



house; generous in his favours, and charitable to the poor, especially to poor scholars, some of whom he took into his own family, and maintained at his own charge. He still redeemed time for his studies, preaching at St. Mary's and often at Stadham, and other adjacent places, and writing some excellent books. In 1657 he gave place to Dr. Conant as Vice Chancellor, and in 1659 he was cast out of his deanery, not long after Richard was made Protector.

After the Doctor had quitted his public station, he retired to Stadham, where he possessed a good estate, and lived privately, till the persecution obliged him to remove from place to place, and at length he came to London, where he preached, as he had opportunity, and continued writing. His animadversions on a popish book, called *Fiat Lux*, recommended him to the esteem of Chancellor Hyde, who assured him that he had deserved "the best of all English Protestants of late years, and that the church was bound to own and advance him;" at the same time offering him preferment, if he would accept it; but he expressed his surprise, that so learned a man embraced the novel opinion of independency. The Doctor offered to prove that it was practised several hundred years after Christ, against any bishop, his lordship should please to appoint. But notwithstanding all the good service the Doctor had done the church of England, he was persecuted from place to place. When laid aside here, he had thoughts of going into New England, where he was invited to the government of their uni-

versity, but he was stopped by particular orders from the king. He was afterward invited to be professor of divinity in the United Provinces; but he felt such a love for his native country, that he could not quit it, while there was any opportunity of being serviceable in it.

During the indulgence of Charles he was assiduous in preaching, and set up a lecture, to which many persons of quality and eminent citizens resorted. The writings, which he continued to produce, drew upon him the admiration and respect of several persons of honour, particularly the Earl of Orrery, the Earl of Anglesea, Lord Willoughby, Lord Wharton, Lord Berkley, and Sir John Trevor. The Duke of York, also, sent for him, and several times discoursed with him concerning the Dissenters; and after his return to London he was sent for by king Charles himself, who discoursed with him two hours, assuring him of his favour and respect, telling him he might have access to him when he would. At the same time he assured the Doctor he was for liberty of conscience, and was sensible of the wrong, done to the Dissenters; as a testimony of which, he gave him a thousand guineas to distribute among those, who had suffered the most. The Doctor had friends also among the Bishops, particularly Dr. Wilkins, Bishop of Chester, and Dr. Barlow, Bishop of Lincoln.

His great worth procured him the esteem of many strangers, who resorted to him from foreign countries; and many foreign divines, having read his

Latin works, learned English for the benefit of the rest. His correspondence with the learned abroad was great, and several travelled into England, to converse with him. His numerous labours brought on him frequent infirmities, by which his public services were much interrupted; but he was continually writing, whenever he was able to sit up. At length he retired to Kensington. As he was once coming from thence to London, two informers seized his carriage, but he was discharged by Sir Edmund Godfrey, a justice of the peace, who providentially came by at that instant. The Doctor afterward removed to a house of his own at Ealing, where he finished his course. He there employed his thoughts on the other world, as one drawing near it, which produced his *Meditations on the glory of Christ*, in which he breathed out the devotion of a soul continually growing in the temper of the heavenly state.

In a letter, which he dictated but two days before his death, he thus expresses himself to a particular friend, "I am going to him, whom my soul has loved, or rather, who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm; but, while the great Pilot is in it, the loss of a poor under rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that he will never leave us, nor forsake us."

He died on Bartholomew day, 1683, aged 67. His stature was tall; his visage grave, majestic,

and comely; his aspect and deportment genteel; his mental abilities incomparable; his temper affable and courteous; his common discourse moderately facetious. He was a great master of his passions, and possessed great serenity of mind, neither elated by honour or estate, nor depressed by difficulties. Of great moderation in judgment, and of a charitable spirit, not confining Christianity to a party. A friend of peace, and a diligent promoter of it among Christians. In point of learning he was one of the brightest ornaments of Oxford. Even Mr. Wood owns that "he was well skilled in the tongues, in Rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteelest writers against the church of England." His Christian temper in managing controversy was indeed admirable. He was well acquainted with men and things, and would shrewdly guess a man's temper and designs on the first acquaintance. His ministerial labours were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. On all occasions he could, without any premeditation, express himself pertinently on any subject; yet his sermons were well studied, though he generally used no notes in the pulpit. His piety and devotion were eminent, and his experimental knowledge of spiritual things very great; and in all relations he demeaned himself as a Christian.

Dr. Savage, one of his successors, observes "that he was one of the first of our countrymen,



who entertained just and liberal notions of the right of private judgment and toleration ; which he was honest and zealous enough to maintain in his writings, when the times were the least encouraging ; not only when the Dissenters were suffering persecution under Charles II. but in 1647, when the Parliament was "arrived at full power, and he was in much repute."

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AN ACCOUNT OF THE DEATH  
OF LADY HUNTINGDON.\**Extracted from a Letter to the  
late Dr. Erskine, dated Ju-  
ly 20, 1795.*

HAVING fortunately met with a short account of the last days of the Countess of Huntingdon; though I could not obtain her life, and knowing that you wished something upon the subject, I herewith transmit it for your Supplement; and shall be pleased to hear you are of the same opinion with some of your brethren in Edinburgh, viz. that there is no impropriety in publishing an account of Lady Huntingdon's death, without the life. I have subjoined a letter from her medical friend. If you approve of it, as it bears such a strong testimony in her favour, and corroborates the truth of the preceding narrative, I hope both may edify.

Some little time before her ladyship's last confinement, one of the clergymen whom she honoured with her confidence, spending a day with her as he passed through London, she spoke of herself in a strain so remarkably affecting, that he could not but mention it afterwards. The subject of the conversation was the cause of Christ, which she always had so deeply at heart, and that led to the state of her own mind and expectations. The expressions were to this effect, but more forcible than those feeble traces of them: "I

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\* "To this lady," says Dr. Erskine, "might justly be applied the words of the apostle, 2 Cor. viii. 18, 'Whose praise is in the gospel, throughout all the churches.'

see myself a poor worm drawing near him. What hope could I entertain, if I did not know the efficacy of his blood, and turned as a prisoner of hope to this strong hold? How little could any thing of mine give a moment's rest to a departing soul? So much sin and self mixing with the best, and always so short of what we owe! It is well for us that he can pity and pardon: and we have confidence that he will do so. I confess, my dear friend, I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all."

The friend said, "Madam, I cordially join you, and fall in with you. Though our lives may be devoted to the work of Jesus, and our deaths the consequence of the service, it is not to those sacrifices we could look for comfort in a dying hour." She replied "No, verily." And enlarging on the idea of the mixture of infirmity and corruption which tarnished all our best meant services, she added, that a sinner could only rest satisfactorily on one foundation, and would find nothing in the best works of his best days, that he could dare produce before God for its own sake; sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found accepted in the Beloved, and complete in him!" To these, in the course of a long conversation, were added many like words of truth and grace.

To a paper of importance, written within a few months before her last illness, were subjoin-



ed these words : " And as I have always lived the poor unworthy pensioner of the infinite bounty of my Lord God and Saviour Jesus Christ, so I do hereby declare, that all my present peace, and my future hope of glory, either in whole or in part, depend wholly, fully and finally, upon his alone merits ; committing my soul into his arms unreservedly, as a subject of his sole mercy to all eternity."

When the blood vessel broke, which was the commencement of her illness in November, she said to a friend, on being asked how she did, " I am well. All is well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory." She has lately with great emphasis repeated often, " The coming of the Lord draweth nigh. O my friend, the coming of the Lord draweth nigh !" — adding, " The thought fills my soul with joy unspeakable ; whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to Him."

At another time, " All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul."

A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in these remarkable words :

" The Lord hath been present with my spirit this morning in a remarkable manner. What he means to convey to my mind, I know not. It may be, my approaching departure. My soul

is filled with glory. I am as in the element of heaven itself." They who knew how constantly her conversation was in heaven, will conclude, that those who were around her, might fill volumes, instead of pages, with her energetic expressions. But she has forbidden it, and the publication of her papers and correspondence.

Weakened by complicated disorders, and enfeebled by age ; when about a week preceding her departure, she was confined on the bed of languishing, it could not but afford surprise to all around her, that the vigour of her mind was as unabated, and her intellects as clear, as in any period of her life. The same earnest concern for the work of God, and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts. Anxious that an attempt to send the gospel to Otaheite in the South Seas, should succeed, to a friend engaged in that labour of love, who was sitting by her bedside, she began to express her earnest desire that it might be accomplished. He with difficulty prevailed on her to drop the subject, lest talking earnestly might interrupt the rest which was desirable for her, assuring her that every means would be pursued to effect so desirable an event. " And to-morrow," said he, " your ladyship shall hear what can be done." And when, next day, difficulties were raised, and the two persons who had engaged to go as missionaries, demurred, unless they could be ordained in the Established Church, which was refused them ; she said, on being informed of it, " We shall

find others, I doubt not :” and gave immediate orders to her secretary to write a note to the person engaged in the pursuit, to assure him of her affectionate regard, and to express her love and honour for his zeal and faithfulness. So warmly was her heart interested in this work to her very last moments.

About an hour only before her death, she said to a female friend, who with assiduous attention for many nights and days never quitted the room, “Is Charles’s letter come?” (she had sent for him to supply her chapel in Spa Fields, when Mr. Jones of Langan returned home.) On being answered it is, she said, “It must be opened, to see if he comes.” When her friend said, “I will go and open it;” she added, “To know if he comes, that is the point.” So anxiously were the cares of her work impressed upon her dying heart: and often she added, when speaking of the people in her connexion as her children, “I feel for their souls.”

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady A. E. and Miss S. A. whose long, faithful, and tender attachment to her is well known, “I fear I shall be the death of you both,” (alluding to their constant watching with her); “it will be but a few days more.” She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced, saying, “I am en-

circled in the arms of love and mercy.” And, at another time, “I long to be at home: O, I long to be at home.” A little before she died, she said repeatedly, “I shall go to my God and Father this night:” and shortly after, “Can he forget to be gracious? Is there any end of his loving-kindness?”

Dr. Lettsome had visited her between four and five; shortly after her strength failed, and she appeared departing. Alarmed, they summoned up a friend who was waiting anxiously below. He took her hand; it was bedewed with sweat: he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh as he leaned over her, and fell asleep in Jesus, June 17, 1791, in the 84th year of her age.

The next day, Dr. Lettsome wrote the following letter to Lady A. E. which speaks the worthy sentiments of his own heart, and the satisfaction which so noble an example afforded him:

“Dear Lady A. E.—I deeply sympathize with thee and all the family in Christ, in the removal of that evangelic woman so lately among us, the Countess of Huntingdon. Your souls were so united, and your affections so endeared together, that I cannot but feel in a particular manner on thy account, lest the mournful state of thy mind may undermine thy constitution, and endanger a life spent in mitigating the painful sufferings of body of our deceased friend while living. Her advanced age and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brightest ornament. How often



have we, when sitting by her sick bed, witnessed the faithful composure with which she has viewed this awful change ! Not with the fearful prospect of doubt ; not with the dreadful apprehension of the judgment of an offended Creator. Hers was all peace within, a tranquillity and cheerfulness which conscious acceptance alone could convey. How often have we seen her, elevated above the earth and earthly things, uttering this language : " My work is done, I have nothing to do but to go to my heavenly Father." Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to ad-

vanced age with the perfect exercise of her mental faculties ; and that under long and painful days and nights of sickness she never repined, but appeared constantly animated in prayer and thankfulness for the unutterable mercies she experienced. When I look back upon the last years of my attendance, and connect with it the multitudes of others whom my profession has introduced me to, I feel consolation in acknowledging, that of all the daughters of affliction, she exhibited the greatest degree of Christian composure that ever I witnessed ; and that submission to divine allotment, however severe and painful, which nothing but divine aid could inspire."

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## Religious Communications.

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### THOUGHTS ON JUSTIFICATION.

THE term *justification* is not properly used, but in relation to a person, against whom some crime is alleged. A person is accused of a particular action. By proving either, that he did not perform the action, or, that the action was no crime, he justifies himself ; and whenever this is proved to the satisfaction of the judge, he pronounces justification on the accused person.

As it respects human tribunals, there is a difference between justification and pardon. When the judge justifies, or pronounceth the justification of an accused person, he declares, either that the latter never did

the action, or, if he did, that the action was no crime. In civil society, he, who is justified, cannot be pardoned, and he, who is pardoned, cannot be justified. But as it respects *punishment*, pardon and justification are the same even in human courts. He, who is pardoned, and he, who is justified, are equally sure of not being punished.

It is evident, then, that the difference between justification as used by civilians, and justification as used in the Bible, has relation to what is past, and not to what is future. It respects their past characters, and not their future destiny. A person justified in either case can receive no punishment from the law.

In a religious view, justification can have no other meaning than pardon. No sinner on earth can prove, that he is not guilty; nor can the righteous Judge pronounce, that the sinner is not guilty.

When it is said of Christ, that he *justifieth the ungodly*, it cannot be meant, that he pronounceth the ungodly innocent. That would be a contradiction; it would be the same as to declare, that the ungodly are not ungodly. The meaning must be, that on condition of faith, he *absolveth from punishment*, those, who have, by ungodliness, broken the law.

Redeemed saints, as they were once sinners, will always know and remember, that they were such. Without remembering this, they cannot repeat the glorious song of heaven, *He hath washed us from our sins in his own blood*. It is still more clearly impossible, that God should forget what was once the character of those, who are redeemed. Still, their sins shall never be brought against them, by way of punishment or reproach. No one shall, in this sense, lay any thing to the charge of God's elect. He, who is justified, at whatever time he dies, shall receive no condemnation.

That pardon and justification are the same, appears from the language of scripture. Paul, in the fourth chapter of his epistle to the Romans, treats particularly of justification, and he represents it to be the same thing as to have iniquities forgiven and sins covered.

It is the opinion of some eminent divines, that justification has a more extensive influence

than pardon. Pardon, they justly observe, does nothing more than secure the sinner from punishment. It does not imply any reward; but justification, as used in the gospel, they suppose, means something more than freedom from punishment, even a positive reward.

This distinction is humbly conceived to be without foundation.

It is true, indeed, that every justified person is, according to the plan of grace revealed in the gospel, entitled to a glorious reward; and the same is true of every pardoned person. But still neither pardon nor justification, in itself considered, implies this. Pardon places a man just where he was before he sinned, and justification does no more. If, when pardoned, or justified, he receive a reward, it is owing to that merciful constitution, under which he is placed, and to the benefits of which, he, by pardon or justification, obtains access, or is restored.

A master, we will suppose, hires two servants. To one, on condition of good behaviour, he agrees to give food and raiment for a year: to another, on the same condition, he agrees to give, for the same time, not only food and raiment, but a sum of money. Both, after a few months, are accused of misdemeanor. They are both tried, and both are justified. But whether they shall be rewarded, is not implied in their justification, in itself considered, but depends on the previous agreement subsisting between them and their master, to the benefits of which, they are hereby restored.

It is essential to Christian jus-



tification, that the person, who is the subject of it, should be completely freed from the condemnation of sin. His sins shall not be matter of punishment at the great day. Besides this, God will graciously bestow, on every such person, an everlasting reward. In fine, we can fully subscribe to the spirit and meaning of the venerable assembly of divines, that "justification is an act of God's free grace, wherein he pardoneth all our sins." The consequence of which pardon must be, that we receive no punishment, and, of course, cannot be treated as guilty; but shall be accepted, i. e. treated, as if righteous in his sight; and thro' free mercy, all righteous persons will be rewarded.

LEIGHTON.

#### ON CHRISTIAN ZEAL.

(Continued from p. 12, & concluded.)

WE have already offered some thoughts on the nature and distinguishing properties of Christian zeal, viewed both in a personal and more general sense. A few remarks will now be added, tending to illustrate its importance and obligations.

First. We must be *zealous* Christians, or we are neither *consistent* nor *real* Christians. The very profession of Christianity is a profession that our hearts are devoted to God, and engaged in his cause; that with vigorous and ardent affection, we have embraced the divine glory, the interests of truth and holiness, and the immortal good of our fellow-creatures, as our object. Now with what consistency can we make

such a profession, if, on these all interesting subjects, our souls are habitually languid and indifferent? if the strength and fervour of our affections are prostituted to objects infinitely inferior; to the pursuits of the world; to the sordid gratifications of sense and sin? Is not the God whom we profess to serve, the source, the sum, and the perfection of all moral beauty and excellence? Let our thoughts and our imaginations take their widest range, and soar their highest flight, in order to select and combine whatever is calculated to excite our best and strongest affections; and will not a single ray of the character of *JEHOVAH* infinitely surpass, and totally eclipse the whole? Is such a Being as this to be treated with coldness and indifference? Or ought our whole souls to be absorbed in the contemplation, love and praise of his transcendent excellencies? But let us consider, for a moment, a subject still more calculated, if possible, to come home to our bosoms. Let us meditate on the unparalleled benevolence and compassion of the *REDEEMER*. "Should we suppose," says one, "all the love of all the men that ever were, or shall be on this earth, and all the love of the angels in heaven, united in one heart, it would be but a *cold* heart, to that which was pierced with the soldier's spear."\* And let it be remembered that this love, thus intense and matchless, is the love of a *GOD* to a *creature*. It is the love of *INFINITE PURITY* to a *creature most polluted* and

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\* See MACLAURIN'S Sermon on *glorying in the cross of Christ*.

*ill-deserving*. What returns then are due from a creature thus unworthy, and thus favoured, language must be inadequate to express; nor can the most exalted mind fully conceive. But surely they must be something far removed from indifference and apathy. If then our hearts are habitually cold to the Saviour; if they take little interest in those vast and momentous objects, for which he appeared in flesh, and toiled, and died, our guilt must be great indeed. And where, in this case, is our religion? It is a dream; a nonentity. We may have a *name to live*; but in reality, we are *dead*. We may have the *form of godliness*; but the *power*, the animating soul, is wanting. We may have confident hopes of peace and blessedness hereafter; but like the hopes of the hypocrite, they will perish. We may be in high esteem with fallible men, and the world may resound with the fame of our piety; but in the eye of Heaven, we are *nothing*.

Again; the *difficulties* of religion demand our zeal. Whatever superficial thinkers, and those unacquainted with their own hearts may imagine, it is no common nor easy thing to be a Christian. He who best knows what is in man, and what Christianity means, has told us that the very *entrance* of this religion is *strait*; and has therefore bid us *strive* or *agonize*, if we would not miss of it. But not only is there a *strait gate*, but a *narrow way*: nor have the difficulties ceased when we have once entered. Indeed, they have but *commenced*. We have a perplexing, toilsome journey before us; a journey which cannot be

accomplished, but with much application and engagedness of mind, and many a painful, strenuous exertion. Or to vary the metaphor, we have engaged, on entering the Christian life, in a warfare. Our enemies are numerous, subtle, malignant, powerful and persevering. Some of them are on earth, and others in hell. And alas! we have traitors in our own bosoms, who are but too ready to espouse their interests, and betray us into their hands. Now in what manner may we rationally hope to terminate such a warfare as this, with success and honour? Can it be done with folded arms? Can it be done in the indulgence of indolence and ease? No, certainly. This is not to be *soldiers*. It is impossible that heaven can ever be obtained in this way. Every power and faculty within us must be summoned to the conflict. We must be engaged, and in earnest, we must be active and diligent, we must be all fervour and animation; or we shall lose the victory. This is not said to cherish a vain confidence in human endeavours. They are *nothing*, but as the grace of God excites and crowns them. And if we are the real possessors of this grace, it will infallibly influence us to all these endeavours. Nor can we ever *lay hold on eternal life*, unless we thus strenuously *fight the good fight of faith*.

Farther, to excite our zeal, let us consider a moment how engaged and active men are in pursuits infinitely inferior to those of religion. The world around us is a scene of anxiety and hurry, of labour and contrivance, of deep-laid schemes and strenuous pursuits. Most men are full of



activity, solicitude and zeal. And to what point does all this tend? To the acquisition of objects, which *perish in the using*, and to which, in a very few years at most, they will be as indifferent as the earth on which they tread. Shall these phantoms of wealth and pleasure be pursued with such avidity, be grasped with such ardour; and shall *religion*, that *pearl of price*, that glorious and eternal *reality*, be treated with comparative listlessness and indifference? Shall those, who profess to be engaged in the service of the God of heaven, be the only torpid and inactive persons in the world? Shall those alone be careless and cold-hearted, who hope they have been redeemed by the blood of the benevolent Jesus? Shall the interests of an immortal soul, destined to happiness or misery supreme, be the only object which excites little concern? Shall those, who claim to be the only thorough believers of the word of God, set the example to the world, of practically treating heaven and hell as mere chimeras and delusions? How astonishing, how lamentable must this be!

Farther, let Christians be excited to zeal by all the regard they have for the honour of God, and the good of their fellow men. Would they wish all around them to know that they serve a generous Master, and that the service carries its own reward in its bosom? Then let them be all animation and diligence in their work. Would they wish to let a careless world see what religion is; how real, how lovely, how sublime, how happy? Then let them *live* it with spirit and consistency. No

argument like this, to convince sinners of its incalculable worth, and bring them to a stand in their thoughtless career. They can resist the evidence of the *ear*; they can harden themselves against sermons, prayers and counsels; but what is *visible* carries its own demonstration with it. The example of a consistent and fervent Christian carries with it a kind of irresistible persuasion. Would we wish to see a *reformation* in the world around us? A reformation must begin with the children of God; and much have they to reform. O Christians! you have too often and too long wounded the cause of your blessed Master by your coldness, sloth and inconsistency. Is it not time that you should begin to lament, with tenderness and humility, the pernicious effects of such a spirit and conduct; and earnestly endeavour to remove them, by exhibiting something which all must see to be the reverse?

Finally, consider the glorious rewards which await the sincere followers of Jesus. Raise your eyes above this earthly scene, to the celestial mansions. Behold there an innumerable company of angels, and of saints now glorified, but once partakers in the same depravity, in the same toils, difficulties and temptations with which you are now beset. Behold Abel, Enoch, and Noah; Abraham, Isaac, and Jacob. Behold the faithful prophets of Jehovah, and the holy apostles of our divine Redeemer. All their pious labours are crowned. All their toils and sufferings are forgotten and lost in the full and beatific vision of divine glory. Yet they forget not their fellow-

saints on earth. See this glorious cloud of witnesses, bending from their celestial heights, to watch, to stimulate and encourage our progress heavenward. Do they not seem to assure us that the conflict will soon be past, and the victory won ; and that all the toils and tribulations of the present scene are not *worthy to be compared with the glory, which shall be revealed?* Shall not such contemplations fire our cold hearts, and revive our dying resolutions ? Shall we not blush to indulge the hope of heaven hereafter, and yet live here like the children of this world ? Let us chide our sluggish spirits, that they are so backward to seize a celestial prize, and wear an immortal crown. Let us mourn the months and years we have lost ; the sloth and negligence we have so long indulged. And let the thought constrain us to the greatest activity and diligence in future. Let us cherish a noble ambition to walk worthily our high profession and hopes. May God himself inspire our hearts with every holy resolution ! May the Giver of all good impart to our minds that sacred flame of love and zeal, which his own Spirit alone can enkindle, and which shall never be extinguished ! Z.

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INQUIRY AS TO THE MEANING  
OF MATT. XXI. 22.

*And all things whatsoever ye shall ask in prayer, believing, ye shall receive.\**

CONCERNING the faith here mentioned, there are two opin-

\* The parallel place in Mark is ch. xi. 23, 24.

ions. The one is, that all believers possess it, and receive the fulfilment of the promise here made. When those, who hold this opinion, are asked how it can be said, that pious prayers are always answered, they reply ; that pious prayers are offered with submission : certain blessings are prayed for, with this reserve, If they can be conferred consistently with God's perfect designs. When the blessing prayed for can be granted consistently with divine wisdom, it always is : therefore every pious prayer is answered.

Whatever truth there may be in these remarks, it is not that truth, which our Saviour meant to convey in the place under consideration. Luke has recorded his words thus ; *Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe, that those things, which he saith, shall come to pass : he shall have whatsoever he saith.* Here it is expressly said, that the thing asked, though very extraordinary, shall be granted. The language is such, as we cannot suppose, would have been used, if the meaning had been any thing less. The faith here required must, it is conceived, be a miraculous faith ; i. e. a faith, which enables its possessor to work miracles. It is the faith which Peter had, when he said to the cripple at the *beautiful gate* ; " In the name of Jesus of Nazareth, rise up and walk."

The character of Peter and the credit of Christianity depended on the coincidence of the event with these words : he would not, therefore, have uttered them without full assurance



that the event would follow. To have uttered them on any other ground than this, that God would give soundness to the cripple if he thought fit, would by no means have corresponded with apostolic prudence. The same apostle, on another occasion, said, "Eneas, Jesus Christ maketh thee whole." Surely there could be no doubt, in his mind, that the cure would take place.

In the passage quoted, the disciples are required to *believe*, that the thing requested shall be received. Faith must have some foundation. Would Christ require his apostles to believe any proposition without good reasons for believing it? Here a difficulty of no inconsiderable magnitude presents itself. The apostles could not, at all times, heal the sick. Could Paul have healed Trophimus, the latter had not been left sick at Miletum. From the perfections of God, they well knew, that he would interpose whenever the occasion should require. But how could they know when the occasion did require? How could they know, beforehand, that Trophimus was not to be cured by a miracle, and that Eneas the cripple were?

The writer would, with diffidence, offer a conjecture on this subject.

That God could give to the apostles some mark, whereby they might distinguish those occasions, on which he would interpose by a miracle, is not to be questioned. He might, for instance, fix on some particular sensation, which should infallibly indicate, that he was about to communicate to them the power of working a miracle. As a bod-

ily sensation might serve for such a mark, so likewise might a particular known state of the mind. When this was perceived, an apostle might know, that he should receive whatever he should ask, and that a miraculous effect would attend his speaking. His faith would, in this case, have a foundation. It would rest on divine truth. God had assured him, that when such a sensation, or such a mark existed, divine power would be ready to operate. He perceives this mark, and therefore must conclude, if he believe God, that divine power is ready to be executed. A person, who in these circumstances, prayed, that a cripple might be healed, might have the best ground for believing, that he should receive that for which he prayed. When Peter said, Eneas, Jesus Christ maketh thee whole, he ventured his apostolic reputation not on precarious conjecture, but on the veracity of Almighty God.

LEIGHTON.

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Messrs. Editors,

MANY of your readers are well acquainted with the zealous and indefatigable labours of Mr. WILBERFORCE, a member of the English House of Commons, to procure an abolition of the slave trade. In a debate on that subject, just before the late vote of abolition was carried, Sir Vicary Gibbs, the Solicitor General, paid a most dignified and eloquent compliment to that most worthy and benevolent man. Presuming that it will give pleasure to readers in general, and at the same time show in what high estimation this eminent Christian patriot is held by that honourable

body of which he is a member, I transcribe it for insertion in the Panoplist. C. Y. A.

The Solicitor General, in continuation, observed, that,

"When he looked to the man at the head of the French Monarchy, surrounded as he was with all the pomp of power, and all the pride of victory, distributing kingdoms to his family, and principalities to his followers, seeming when he sat on his throne to have reached the summit of human ambition, and the pinnacle of earthly happiness, and he followed that man into his closet or to his bed, and considered the pangs with which his breast must be tortured, and his repose banished by the recollection of the blood he had spilled, and the oppressions he had committed; and when he compared with those pangs of remorse, the feelings which must accompany his honourable friend (Mr. Wilberforce) from that house to his home, after the vote of this house shall have confirmed the object of his humane and unceasing labours; when he should retire into the bosom of his happy and delighted family, when he should lay himself down on his bed, reflecting on the innumerable voices that would be raised in every quarter of the world to bless him, how much more pure and perfect felicity must he enjoy in the consciousness of having preserved so many nations of his fellow creatures, than the man with whom he had compared him, on the throne to which he had waded through slaughter and oppression."

The feelings of the house were so much in unison with

those of the speaker, that the members could not refrain from indulging in an almost unanimous burst of applause. Let the young reader set Mr. Wilberforce before him as an example of persevering humanity and virtue, and reflect that the good man seldom fails to obtain high rewards even in this life.

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OF THE FAITH OF THE NEW-  
ENGLAND CHURCHES.

No. 2.

(Concluded from p. 14.)

FROM the creeds and confessions adopted, and after-ward frequently confirmed, by the fathers of New England, assembled in Synods, we learn what were the essential articles of their religious faith. We find them summed up in the Westminster Confession of faith, and in that well known "form of sound words," the Assembly's Shorter Catechism.

I am aware, that it will be objected that creeds and confessions are unfriendly to the cause of truth, that they fetter the mind, prevent free inquiry, and foster bigotry. An abuse of them, I admit, may produce such effects, as the best things are liable to be perverted to a bad use; but we deny that these are their natural and legitimate effects. The opinion of the venerable Synods, who adopted these confessions, I apprehend, will be deemed by serious minds the correct opinion on this subject.

"It must needs tend much to the honour of the blessed name of the Lord Jesus Christ," say the members of the Synod who first adopted the Westminster



Confession, "when many churches join together in their testimony for the truth. The Lord hath signally owned the Confessions of the four first general Councils, for the suppression of heresies in primitive times. The Confessions of the Bohemians, Waldenses, and other Protestant reformed churches, have been of singular use not only to those who then lived, but also to posterity, even to the present day. It must needs be a work pleasing to God, for his servants to declare to the world, what those principles of truth are, which they have received, and purpose to live and die in the profession of. Nor are they worthy the name of Christians, who refuse to declare what they believe." They conclude in these prophetic words: "What hours of temptation may overtake these churches is not for us to say; only the Lord doth sometimes so order things, that when his people have made a good confession, they shall be put upon the trial some way or other concerning their sincerity in it. The Lord grant that the loins of our minds may be so girt about with truth, that we may be able to stand in the evil day, and having done all to stand."

The synod of Connecticut, in 1708, declare their opinion of the nature and importance of confessions of faith, in the following words: "This confession we offer, as our firm persuasion, well and truly grounded on the word of God, and commend the same to the people of the colony, to be examined, accepted and constantly maintained. Having applied the rules of holy scripture to the articles of this Vol. III. No. 2. I

confession, and found the same to be *the eternal truths of God*, we recommend them (as such) to the people to remember them, and to hold them fast, and to contend for them, as containing the faith once delivered to the saints; to value them, as their great charter and instrument of their salvation; to maintain them all their days with undaunted resolution, and to transmit them safe and pure to their posterity."

It is proper here to remark, to prevent misconception and misrepresentation, that the learned and pious compilers of these confessions did not undertake to *make a religion*, but only to declare what were their views of that religion revealed in the word of God. Nor did they intend that their faith should be the ground or standard of the faith of those who should come after them; but they resolved all into the authority of God, speaking in his holy word. This *word*, not their *confessions*, was the standard of their faith, as it is of ours. Their confessions contained the doctrines which they received from this holy book. We bring them as evidences, that our understanding of the scriptures is consonant to that of the great body of Christians, in all former ages. We appeal to them not as *authorities*, but as *witnesses*.

I anticipate another objection. It may be said; "The religion of our fathers, and of the ancient Christians, was well enough, nay perhaps very suitable for them, in the times and under the circumstances in which they lived. But times and circumstances are now changed, and

of course *their* opinions and views of religion will not suit the present age."

I know also, that it has been said by those who have chosen to depart from the old paths, and it is the principal argument on which they rest their own justification; "That in every science, not excepting the science of theology, there is a natural progress to perfection; that of course every succeeding age is wiser than that which went before; and that from this consideration, there is ground to expect, that with proper encouragement, revelation will soon be purged from every thing foreign and adventitious, and be reduced, at last, to a rational system, founded on the unerring principles of well interpreted scripture and truth."

To the objection and argument now stated, the following reply is offered. The parallel so often drawn by some men between sacred and profane literature, will not by any means generally hold. Human sciences of every kind, it is readily admitted, are progressive. It is not till after much labour and research, and many unsuccessful attempts, that they arrive at any considerable degree of perfection. But that the same progression obtains with regard to the great, distinguishing doctrines, which constitute the science of theology, no sober believer will hastily affirm. Christianity was introduced into the world by its divine Author in its full maturity and vigour, in a state of utmost perfection. It had no state of infancy and weakness to pass through before its genius could be perfectly discovered. As it descended imme-

diately from the Father of lights, with whom is no variableness or shadow of turning, it was like its divine Founder complete in all its parts, incapable of receiving any improvement from human learning, or the discoveries of any future age. At the period of its first promulgation, it contained an entire system in itself, to which nothing can be added, from which nothing can be taken without rendering it less perfect.\* Its rich treasures are deposited in one volume, which was complete in its first edition, published by its inspired authors, and which has been carefully copied, (with some various readings indeed of no essential importance) in the millions of editions since published. Christians in the first ages of the church were as capable of understanding its *essential* doctrines, as in any subsequent age. This sacred volume has ever been open to the inspection of all men, to which, as to a perennial fountain, all the learned and the unlearned are invited to come and take freely of the water of life.

But the absurdity of a progressive religion may be argued not only from the difference between sacred and profane learning, but also from the obvious design of revelation. The Christian religion was intended to benefit the whole human race. Its divine and merciful Author, therefore, in whose eyes the soul of the meanest rustic, and of the rudest savage is equally precious with that of the most profound philosopher, has so accommodated its truths, as that

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\* See Rev. xxii. 18, 19.



they are intelligible and obvious to the most ordinary person, who studies them diligently, and with an honest mind.

It is readily admitted, that there are many things in the sacred books, and particularly in the mysteries, and some of the doctrines necessarily connected with and dependent on them, which we cannot explain, which elude our most anxious inquiries, and refuse to be brought under the test of our severest reason. So there are many things in natural religion, relating to the divine existence, the creation and moral government of the world, and the origin of moral evil, concerning which it is easy for the weakest man to ask questions, which the wisest may find it difficult to answer.

Perhaps clearer knowledge of what is now concealed is unattainable in our present state; or it might be hurtful to us in a variety of ways, of which we have now no conception. God knoweth how much it is best to disclose to us in the present state. On subjects of this mysterious nature, it is not expected that we comprehend, but that we believe; where we cannot unriddle, we are to learn to trust; where our faculties are too weak to penetrate, we are to check our curiosity, and adore.

The doctrines of Christianity being all comprehended in the Bible, when once we have admitted that this book was written by men divinely secured from error, it follows, that from this book there lies no appeal; and that whatever is clearly recorded here is the truth of God, though it may be beyond our reason to comprehend or ex-

plain. Excellent to this purpose are the words of the learned yet modest Chillingworth; "Propose me any thing out of this book, and ask me whether or not I believe it, and seem it ever so incomprehensible to human reason, I will subscribe it hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true."

I shall conclude my observations with a pertinent passage from the pious and eloquent Saurin.

"All doctrines that are incomprehensible are not divine, nor ought we to embrace any opinion merely because it is beyond our knowledge. But when a religion, in other respects, hath good guarantees, when we have good arguments to prove that such a revelation comes from heaven, when we certainly know that it is God who speaks, ought we to be surprised if ideas of God, which come so fully authenticated, absorb and confound us? I freely grant, that had I consulted my own reason only, I could not have discovered some mysteries of the gospel. Nevertheless, when I think on the immensity of God, when I cast my eyes on that vast ocean, when I consider that immense all, nothing astonishes me, nothing stumbles me, nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all; provided I be convinced that it is God himself who speaks to me, or any one on his part. After this I am no more astonished that there are three distinct persons in one divine

essence ; one God, and yet a FATHER, a SON, and a HOLY GHOST. After this, I am no more astonished that God foresees all without forcing any ; permits sin without forcing the sinner ; ordains free and intelligent creatures to such and such ends, yet without destroying their intelligence, or their liberty. After this I am no more astonished, that the justice of God required a satisfaction proportional to his greatness, that his own love hath provided that satisfaction, and that God, from the abundance of his compassion, designed the mystery of an incarnate God ; a mystery, which angels admire, while sceptics oppose ; a mystery which absorbs human reason, but which fills all heaven with songs of praise ; a mystery which is the *great mystery*, by excellence, 1 Tim. iii. 16, but the greatness of which nothing should make us reject, since religion proposeth it as the grand effort of the wisdom of the incomprehensible God, and commandeth us to receive it on the testimony of the incomprehensible God himself. Either religion must tell us nothing about God, or what it tells us must be beyond our capacities ; and in discovering even the borders of this immense ocean, it must needs exhibit a vast extent, in which our feeble eyes are lost. But what surprises me, what stumbles me, what frightens me, is, to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that Intelligence, who sits at the helm of the world ; question

what he affirms, dispute what he determines, appeal from his decisions, and, even after God hath given evidence, reject all doctrines that are beyond his capacity. Enter into thy nothingness, mortal creature. What madness animates thee ? How darest thou pretend, thou, who art but a point, thou, whose essence is but an atom, to measure thyself with the Supreme Being, with him, who fills heaven and earth, with him whom heaven, the heaven of heavens cannot contain ? 1 Kings viii. 27. "Canst thou by searching find out God ? Canst thou find out the Almighty to perfection ? high as heaven what canst thou do ? deeper than hell what canst thou know ?" Job xi. 7. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, the pillars of heaven tremble, and are astonished at his reproof. Lo these are parts of his ways, but how little a portion is heard of him ? but the thunder of his power, who can understand ? Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding, ch. xxvi. 7, 11, 14. Who hath laid the measures thereof ? Who hath stretched the line upon it ? whereupon are the foundations thereof fastened ? Who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy ? Who shut up the sea with doors, when I made the cloud the garment thereof, and thick



darkness a swaddling band for it? When I brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further, and here shall thy proud waves be stayed? xxxviii. 1, 2, 3, &c. He that reproveth God, let him answer this, xi. 2, O Lord, such knowledge is too wonderful for me: it is too high, I cannot attain unto it!"

PHILO PASTOR.

ORIGINAL LETTERS FROM AN  
AGED MINISTER TO A YOUNG  
STUDENT IN DIVINITY.

Dear Sir, No. 9.

AN uncommon series of avocations has postponed those attentions to you by way of letter, which, when at liberty, I always find a pleasure in paying. You, in the mean time, if my information is correct, have entered a new world in a manner; and shall I congratulate you, that to you it is given "to preach the unsearchable riches of Christ." For what a "grace" is this, my friend, to you and to me! I wish to recal my own mind more and more to this thought, and seek with redoubled importunity every thing in spirit and life, in gift and grace, which suits so high a calling, of which none of us can pretend to be worthy. Shall we pray and labour that we may obtain mercy to do something for our Master's honour, for the advancement of his truth and all-interesting cause among men?

My wishes will not cease to follow you, that his presence may be with you always. Gracious Master! how he remembers his poor servants, who go

forth with fear and trembling, knowing that without him they can do nothing!

Our strength, my young brother, will always lie in taking hold on his all-sufficiency, and there reposing our hopes for all preparation, all courage, and all conduct. When we forget this, and begin to feel strong in our own abilities and acquirements, we are at once weak as water, and at once in imminent danger.

I shall still proceed in hints which occur to me, because you have desired it. There are many which I am not to suppose have escaped you. Your own thoughts have suggested the expediency of engaging early some judicious and faithful remarker upon every thing *in manner*, which might be amended; or if there be any thing of a higher nature which requires variation. Very possibly you are before me in the best things I shall mention; but their occurring to another may the more confirm you that they are founded in nature.

It is of great importance to ourselves and others, that we come with *the true air* to the exercises of the sanctuary. Deep reverence and awe of the Majesty we worship, and in whose name we speak, should forever go with us; but not such a dread as prevents the free acting of our faculties, in prayer or sermon. We are not come to the mount which burned with fire, &c.\* Together with the reverence and godly fear which must still be maintained,† let a sense of the dispensation we are under, and of our approaching the God and Father of our Lord Jesus, and

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\* Heb. xii. 18. † See v. 28.

under his sheltering wing, give us a glow of filial hope and joy ; that it shall be difficult to say whether we are more awed or animated.

A reverence is likewise due to a Christian assembly ; but it should not be a slavish fear of man. St. Paul's modest sensibility should indeed be prominent in every preacher ; Unto me who am less than the least, &c.† But we ought to derive a courage [a *parrësia*] as he did, by considering in whose name we speak, whose protection is promised to us in the line of our duty, and who is able to make his strength perfect in the weakness of his servants. We should have a confidence in the word we deliver—when we are sure it is scriptural, and deeply interesting to the souls of men ; when we are conscious that “ we preach not ourselves ;” that it is not our own honour we are seeking, but the honour of our divine Lord, and the eternal benefit of our fellow men. Such was the boldness of Peter and John before the Jewish council ;\* and such the sources from which it sprung. And such are the views which must relieve us under the consciousness of not performing, as highly as we wish, in all respects.

Specially let us beware of carrying into the sacred desk the anxieties of pride and ambition ; or a too great solicitude respecting the brilliancy of composition, or other externals of preaching. If indeed there be a consciousness of not having applied ourselves to be scriptural, to be per-

spicuous, to be interesting, to express the divine truth according to its nature, and bring it home to the consciences and hearts of the hearers ; or if with all our diligence in some things, our hearts have not been employed in due manner, nor our prayers ascending for divine help, and divine success ; then indeed we may justly feel a misgiving ; and no confidence of being divinely assisted in such a way, ought to relieve us, or ought to be indulged ; for this would be rather tempting our Maker than trusting in him. But when we have religiously endeavoured, according to our time and means, to come prepared according to the preparations of the sanctuary ; in this case the preacher ought to be at rest in a good measure respecting his preparations ; and quite at liberty to look up for a blessing to feel his subject, and to speak “ as a dying man to dying men.”

In short, the same sentiment should actuate us in regard to the externals of sermonizing, as with respect to *dress*, when we are going to the sanctuary. We have a care to go decent ; not with a view to be admired, but to be at liberty from every thought about our *appearance* ; and have nothing to do in that sacred place, but to realize and feel the great subjects before us. Without such previous care we cannot be so at liberty. If we dress for admiration, dress will still take us off as effectually, as being ragged and dirty. In both cases, humility, and not ambition, is the best directress of our preparations, and the best preservative from improper anxieties.

† Eph. iii. 8.

\* Acts iii.



In fact, our preparations should be such that when we come into public, neither ourselves nor others should be taken up with our manner, but with the great truths which are brought to view : As it has sometimes been remarked of style, that the most perfect of all is like the crystal of a watch, which shows the figures within, but does not show itself. O then that clear sense, that strong sense, of divine truths : Their interesting nature, that shall carry us to this, and whatever else in manner goes to convince, to move, and to persuade !

Indulge me in a hint or two more. While we hold up human depravity and guilt in their full extent, let us not do it as those who think themselves out of the question ; but as remembering with deep abasement, that " we ourselves also were sometimes foolish, hateful," &c.\* That so in time past we walked, &c.† And still need mercy, for the *sin which dwelleth in us* ;‡ and should therefore never exalt ourselves in pride, over those who have not obtained mercy.

When we reprove others, let it be in a decided, but still in a kind of broken-hearted manner, which shews that we do not forget our own numerous failings. And when we excite our brethren to their duty, let it appear that we wish to stir up ourselves likewise. Perhaps there is not a more unamiable part in the whole character of the Scribes and Pharisees, as drawn by our Master, than this ; " They bind heavy burdens, and grievous to be borne, and lay them on

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men's shoulders ; but they themselves will not move them with one of their fingers."

I have hinted heretofore the importance of preaching the grace of heaven with a gracious air and manner. On the other hand, when the terrors of the Lord are brought to view, this likewise is to " persuade men ;" \* and must therefore be done with mingled solemnity and compassion. I have heard of thundering preachers : But he who would make sinners tremble, let him tremble himself : Not indeed with a slavish dread ; but with sacred awe. As those among men display the most of true dignity, who show the profoundest reverence of a God above ; so in this case, they speak with the most authority and power, who speak with the clearest reverence and godly fear.

On the whole, it deserves the inquiry of Christian philosophers, by what means the most interesting preachers, whom the world has known, became so impressive. They preached Christ crucified, and all those interesting truths, which the doctrine of the cross combines. And they did it in great simplicity ; not attempting to dazzle by the splendour of philosophy, or of fine address. They had that kind of eloquence, which a strong sense of divine things, and a deep concern for their fellow immortals naturally produced. These gave an expression to their countenances, their tones of voice, air, actions, and whole manner ; and that expression impressed others. Their concern for the

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\* Tit. iii. 3.

† Eph. ii. 2, 8. ‡ Rom. vii. 17.

\* 2 Cor. v. 11.

whole world made them feel at home in all assemblies, and throw themselves with wonderful tenderness into the hearts of old and young; willing to impart to them not the gospel of God only, but also their own souls.\* It is true it was all in vain till God

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\* 1 Thes. ii. 8.

gave the increase: But so they planted, so they watered.

Here let me pause and ponder, and weep over a ministry of so many precious years: but still declare, for conscience' sake, my conviction of the manner in which the gospel of Jesus Christ should be preached.

I am, &c.

## Selections.

### OBSERVATIONS ON THE ORIGIN OF RELIGIOUS ERRORS.

*From a Manuscript by the late Rev. Dr. Joseph Bellamy.*

1. **WRONG** sentiments, in moral matters, are criminal, as well as wrong actions. To think ill of God's real moral character is criminal, as well as to make another God of a different moral character to suit our own hearts. *When the Gentiles knew God, they glorified him not as God—they did not like to retain God in their knowledge.* Hence they made to themselves gods, such as they liked; and these they glorified, builded temples to their honour, and offered sacrifices to them with pleasure. And had the Israelites liked the moral character of their God, instead of adopting, they would have despised the worthless gods of their neighbours: Rom. i. 21—28; Jer. ii. 5—13. And as the Jews hated the light of the real moral character of their God, so they hated Jesus, who exhibited it to their view; Joh. iii. 19. & vii. 7. & viii. 40—45. & xv. 20—24. And as the Christian nations *did not receive the truth in the love of it, but had pleasure in unrighteousness*, this prepared them to

*believe a lie*, i. e. all the errors of the apostate church of Rome; 2 Thes. ii. Hatred of true morality, is the real source of all persecution; Matt. v. 10, 11, 12.

2. All the objections of the human heart against revealed religion originate from dislike to natural religion; Rom. viii. 7, 8, 9. He that loves true morality, will love true Christianity, as soon as he knows it. He that loves the moral law, will love the gospel of Christ. Every honest man will be a Christian, as soon as he hears the word, and understands it; Luke viii. 15.; Joh. vii. 17.; 1 Joh. v. 1. He, who loves the Father, will love his own Son, his express image; Joh. viii. 42.

3. The enemies of Jesus, who hated him with a mortal hatred, alleged a variety of things against him, to keep themselves in countenance; but our Saviour, who was intimately acquainted with the whole affair, and even knew their very hearts, intimated privately to his brethren according to the flesh, who at that



time took sides with his enemies, what was the real cause, and the original foundation of all this ill-will towards him. John vii. 7. *The world cannot hate you, (as you think and feel as they do); but me it hateth, because I testify of it, that the works thereof are evil.*—Even so hath it happened ever since, that though those in Christendom, who have hated and persecuted the true followers of Christ, rejected the true scheme of religion, and invented other schemes to suit their various tastes; have at all times alleged a great variety of reasons to justify themselves: Yet as Jesus was hated, so real Christianity hath always been hated, because it testifies of the world, that the works thereof are evil. This was the *true secret* then, and it hath been the *true secret* ever since; although, then, Christ Jesus himself was publicly so odious, that those who murdered him, and killed his followers, thought they did God service, and were promoting the cause of morality; and although it hath frequently been so in ages since. *If they persecute me, they will also persecute you: he that hateth me, hateth my Father also.* Blessed are they who are persecuted for righteousness sake; Matt. v. 10. Or, which is the same, *for my sake*; v. 11. And this hath been the *real ground* of all persecution: for so persecuted they the prophets which were before you; verse 12.

4. Right sentiments concerning the moral character of God, and concerning the moral law, morality, moral obligation, moral agency; all which belong to natural religion, would prepare us to receive and entertain right

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sentiments concerning the whole system of revealed religion; and if all our prejudices against natural religion were removed, we should have no prejudices left against revealed religion. To be more particular:

5. The real moral character of God, the knowledge of which was lost among the nations of the earth, but is now brought to light in the sacred writings, were it understood and cordially viewed as an absolutely perfect character, would soon convince us that God is fit to sit at the head of the universe, and decree and conduct according to the good pleasure of his will; and all our objections against his *eternal decrees* and *universal providence*, would in effect vanish at once, and we should begin to sing, as in Psalm xcvi. 1. *The Lord reigneth, let the earth rejoice.* And

6. Right sentiments of the moral law; of true morality; of the nature, extent, and excellence of all that duty which God requireth of man, and of our obligations to yield all that love and obedience which is required of us, together with a feeling that we in fact are moral agents with respect to the whole of that love and duty which is required; would at once prepare us to make a right estimate of the nature and degree of our moral depravity, and of our guilt and ill desert, and of our need of that Redeemer and Sanctifier, and of that pardoning mercy and sanctifying grace, revealed in the gospel; and dispose us with candour to understand scripture words and phrases relative to those subjects, and answer a thousand objections which otherwise will fill our minds.

7. We ought to love God with all our hearts, and our neighbour as ourselves, so as to be influenced and governed by this love in the whole of our conduct ; and our obligations hereunto, as they originate from, so they are equal unto the infinite dignity of Him who requires this of us. Were this understood, and cordially acquiesced in, an end would soon be put to all the disputes about the divinity and satisfaction of Christ, and the eternity of hell torments ; about the nature and necessity of regeneration ; of repentance towards God, and faith towards our Lord Jesus Christ ; of justification by free grace, through the redemption that is in Jesus Christ, &c. &c. &c. But,

8. So long as we differ in our sentiments concerning morality, moral obligation, what qualifications are necessary to constitute a moral agent ; i. e. in effect, concerning the moral character of God, and of man ; we shall not very readily agree in our understanding of any written revelation relative to these matters, let the revelation be ever so full, or ever so plain. Since the increase of learning in Europe, religious disputes have increased, and the number of heretics and infidels greatly multiplied ; as if, in proportion to light externally exhibited, the internal vices of the human mind were the more alarmed. The true reason we find in Rom. viii. 7, 8. ; John iii. 19.

9. If we are not bound by the divine law, any farther than our inclination corresponds ; then Pharaoh was not bound to *let Israel go*, notwithstanding the express command of the Al-

mighty ; and not the divine law, but every man's inclination, becomes the rule of his duty in all cases whatsoever. If the infinite worthiness of the Deity doth not infinitely oblige us to love and obey him, then sin is not an infinite evil ; and an atonement of infinite value, in order to our pardon, is not needed, if any at all ; nor is a Saviour of infinite dignity requisite ; nor will the doctrines of the divinity and satisfaction of Christ, and the eternity of hell torments, be readily believed, how plainly soever revealed. *The passions justify themselves* ; and if the feelings of each man's heart ought to be the rule of duty to each man, then it will come to pass, that *every way of each man will be right in his own eyes ; and the whole need not a physician*. And in these views, and with these feelings, men will not readily understand the Bible, or believe it to contain a revelation from heaven ; and it must be entirely new modeled or totally rejected.

10. When once the Bible is rejected by men, because they do not like to retain God in their knowledge, a new god will be formed, who will approve, a new system of morality invented, which will justify the moral character of man, without any need at all of any redeemer, or any sanctifier : and it may now even be said, that any atonement for sin, besides what the sinner himself can make, is inconsistent with the moral character of God ; and that any sanctifier whatsoever, is inconsistent with the character of man, as a moral agent.

11. Miracles, they will say, are of no use to prove what by



their reason they know to be false. Natural religion is the only religion God ever gave to man; and it is sufficient to secure the welfare of every man, both here and hereafter.

12. Thus, having rejected the true God, and the true morality, from disaffection to both, and framed a system of religion to suit their hearts, they cry peace, peace to themselves, until sudden destruction cometh upon them.

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PRINCE EUGENE'S PRAYER.

O God, I believe in thee: do thou strengthen my belief. I hope in thee: do thou confirm my hope. I love thee: vouchsafe to redouble my love. I am sorry for my sins: O increase my repentance. I adore thee as my first principle; I desire thee as my last end: I thank thee as my perpetual benefactor; I call upon thee as my supreme defender. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy, and keep me by thy power. To thee I dedicate all my thoughts, words and actions, that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake. Lord, my will is subject to thine, whatever thou willest, because it is thy will. I beseech thee to enlighten my understanding, to give bounds to my will, to purify my body, to sanctify my soul. Enable me, O my God, to reform my past offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practise the virtues that become me. O

fill my heart with a tender remembrance of thy favours, an aversion for my infirmities, a love for my neighbour, and a contempt for the world. Let me also remember to be submissive to my superiors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors. O God! help me to overcome pleasure by mortification; covetousness by alms; anger by meekness; and lukewarmness by devotion. O my God! make me prudent in undertakings, courageous in danger, patient under disappointment, and humble in success. Let me never forget, O Lord, to be fervent in prayer, temperate in food, exact in my employ, and constant in my resolutions. Inspire me, O Lord, with a desire to have a quiet conscience, an outward as well as inward modesty, an edifying conversation, and a regular conduct. Let me always apply myself to resist nature, to cherish grace, to keep thy commands, and to become meet for heaven. My God! do thou convince me of the meanness of the earth, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may be prepared for death, that I may fear thy judgment, avoid hell, and obtain paradise, for the sake and merits of my Lord and Saviour Jesus Christ. Amen.

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A LETTER FROM JOHN CALVIN  
TO LÆLIUS SOCINUS.

You need not wait for my answer to those monstrous questions which you propose to me. If you are inclined to indulge in

such airy speculations; suffer me, I pray you, a humble disciple of Jesus Christ, to employ myself in those meditations, which tend to my edification in the faith of the gospel. And I shall certainly obtain by my silence, what I so much wish, that you may not trouble me in this way in future. I am truly grieved to perceive, that the noble talents which God has bestowed on you, are not merely misemployed about objects of no moment, but actually perverted by pernicious fancies. What I formerly declared to you, I seriously warn you of again, that unless you restrain in time this inquisitive pruriency of mind, there is reason to fear that you are preparing for yourself grievous punishments in a future world. Were I, under the pretence of indulgence, to encourage you in a fault which I judge so ruinous, I should certainly act toward you a treacherous and cruel part. Wherefore I am willing, that you should now for a little be offended by my seeming asperity, rather than that you should not be reclaimed from those curious and alluring speculations, by which you have been already captivated. The time will come, I hope, when you shall rejoice, that you have been awakened even in this violent manner, from your pleasing, but fatal dream. Yours,

JOHN CALVIN.

January 1, 1552.

*Rel. Mon.*

## FRAGMENTS.

### HEALTH OF NEW ZEALANDERS.

ONE circumstance peculiarly worthy of notice, is the perfect

and uninterrupted health of the inhabitants of New Zealand. In all the visits made to their towns, where old and young, men and women, crowded about our voyagers, they never observed a single person who appeared to have any bodily complaint; nor among the numbers that were seen naked, was once perceived the slightest eruption upon the skin, or the least mark, which indicated that such an eruption had formerly existed. Another proof of the health of these people is the facility with which the wounds, they at any time receive, are healed. In the man who had been shot with a musquet-ball through the fleshy part of his arm, the wound seemed to be so well digested, and in so fair a way of being perfectly healed, that if Mr. Cook had not known that no application had been made to it, he declared that he should certainly have inquired, with a very interested curiosity after the vulnerary herbs and surgical art of the country. An additional evidence of human nature's being untainted with disease in New Zealand, is the great number of old men with whom it abounds. Many of them, by the loss of their hair and teeth, appeared to be very ancient, and yet none of them were decrepid. Although they were not equal to the young in muscular strength, they did not come in the least behind with regard to cheerfulness and vivacity. Water, as far as our navigators could discover, is the *universal* and *only* liquor of the New Zealanders. It is greatly to be wished that their happiness in this respect may never be destroyed by such a connexion



with the European nations, as shall introduce that fondness for spiritous liquors which has been so fatal to the Indians of North-America.

*Life of Capt. Cook.*

OPINIONS OF FREDERIC 2d. OF PRUSSIA ON FIELD SPORTS.

As to sporting, it was the object of Frederic's abhorrence. Any gentleman known to be addicted to this passion would wholly have lost his esteem. His

nephew, to procure himself the pleasures of the field only once or twice a year, did so with every possible precaution, that the intelligence might not reach the ears of Frederic.

The butcher, said this monarch, even the butcher does not kill animals for his pleasure; but does it for the necessities of *man*. But the sportsman kills for pleasure; this is odious! The sportsman, therefore, should be placed below the butcher in the order of society.

*Ch. Ob.*

IN MEMORY OF THE LATE JOHN THORNTON, ESQUIRE.

*By William Cowper.*

POETS attempt the noblest task they can,  
Praising the Author of all good, in man;  
And next, commemorating Worthies lost,  
The dead, in whom that good abounded most.

Thee, therefore, of commercial fame, but more  
Fam'd for thy probity from shore to shore;  
Thee, *Thornton*! worthy in some page to shine,  
As honest, and more eloquent, than mine,  
I mourn: or, since thrice happy thou must be,  
The world that has sustained the loss, *not Thee*.  
Thee to deplore, were grief mispent indeed;  
It were to weep that goodness has its meed;  
That there is bliss prepar'd in yonder sky,  
And glory for the virtuous, when they die.

What pleasure can the miser's fondled hoard,  
Or spendthrift's prodigal excess, afford,  
Sweet as the privilege of healing woe  
By virtue suffer'd, combating below?  
That privilege was thine! Heaven gave thee means  
T'illumine with delight the saddest scenes,  
Till thy appearance chas'd the gloom, forlorn  
As midnight, and despairing of a morn.  
Thou hadst an industry in doing good,  
Keen as the peasant's toiling for his food.  
Avarice, in thee, was the desire of wealth  
By rust unperishable, or by stealth.  
And if the genuine worth of gold depend  
On application to its noblest end,  
Thine had a value, in the scales of Heaven,  
Surpassing all that mine or mint had given.  
And though God made thee of a nature prone  
To distribution boundless, of thy own,  
And still, by motives of religious force,  
Impell'd thee more to that heroic course!

Yet was thy liberality discreet,  
 Nice in its choice, and of a tempered heat :  
 And, though in act unwearied, secret still,  
 As in some solitude the summer rill  
 Refreshes, where it winds, the faded green,  
 And cheers the drooping flowers, unheard, unseen.  
 Such was thy charity ; no sudden start,  
 After long sleep, of passion in the heart ;  
 But purest principle ; and, in its kind,  
 Of close relation to th' Eternal Mind ;  
 Trac'd easily to its true source above,  
 To Him, whose works proclaim his nature, Love.  
 Thy bounties all were Christian : and I make  
 This record of thee for the Gospel's sake ;  
 That the incredulous themselves may see  
 How bright it shone, exemplified in thee !

## Review of the Eclectic Review.

*To the Editors of the Panoplist.*

*In the ECLECTIC REVIEW for January, 1807, you will see some remarks on my COMPENDIOUS DICTIONARY, which I desire you to insert in the Panoplist, with my reply. I make this request because I am willing my fellow-citizens should understand the opinions of English Gentlemen, concerning that performance ; and because I wish my reply to reach the Reviewers, in expectation that they will manifest their candour and love of justice by republishing my remarks. The Review contains some mistakes, which are the effect of misapprehension ; some differences of opinion, which may be the effect of education and habit ; and some errors, which proceed probably from a want of minute attention to etymology, that difficult, and to most men, uninteresting branch of philology. But, with the exception of two or three observations, the criticisms manifest liberality of sentiment, and contain a greater portion of praise, than English Reviewers have generally bestowed on American publications. Of the Compendious Dictionary the Eclectic Reviewers say ;*

"THE heterogeneous materials of which the English language is composed had scarcely acquired consistence and regularity of form, when the maritime spirit and growing commerce of our nation began to diffuse its speech to the most distant parts of the world. Within two centuries, it

has become prevalent in the West and the East Indies, and has spread from Hudson's Bay to Van Diemen's land. It is possible, that, in the lapse of ages, every colony formed by Britons may, like those of North America, assume independence of the mother country : and if they do so, we hope that it will be readily acceded to them. But ENGLISH, however reluctantly, they must remain. The bonds of customs and language cannot be broken like those of political authority. It gives us pleasure to observe, that, notwithstanding the violent prejudices against us, which are absurdly cherished by our fellow-countrymen beyond the Atlantic, they are wise enough to aim at preserving the use of our language with correctness and propriety. Whether they are likely to succeed in amending and improving it, the present article affords us occasion to examine.

Mr. Webster, more than twenty years ago, published "Institutes of the English language." With that work, the present is proposed to "complete a system of elementary principles, for the instruction of youth in the English language." After this intimation, our readers will perhaps be surprised to find that the etymologies of words are not included in Mr. W.'s plan. These, indeed, were hardly to be expected in a *compend* ; but then, we should as little have expected that the system could be *completed* by a *compend*. The author, nevertheless, founds his orthographical



corrections on the etymology of terms: and in a preface of twenty-three pages, too minutely printed, he enables us to judge of his qualifications for the undertaking.

Since the publication of his former work Mr. W. has laudably applied himself to the study of the Anglo-Saxon, which he terms "the mother tongue of the English." That our language derives its principal grammatical inflections, and a great proportion of its terms, from the Saxon dialect of the Teutonic language, is certain: but it is equally certain, that it retains numerous terms of the ancient British and the Latin tongues, which were spoken by our ancestors long before the Saxons, Jutes, or Angles, ever landed in Britian; and that, since the conquest by these invaders, it has undergone great variations in consequence of that by the Norman French. The English language, therefore, may be compared to a family, rather than to an individual. The Lloegrian (or Cornish) dialect of the ancient British tongue, may be considered as its mother; and the Latin, Saxon, and French, as the fathers respectively, of her various offspring. It seem to be from a want of reflection on the composite nature of our language, and a want of attention to those sources which historical truth assigns to it, that the principal mistakes of our etymologists have arisen. While every new author undertakes to correct his predecessors, he falls in consequence of this deficiency, into fresh mistakes. Another fertile occasion of errors, is a supposition that the Saxon is not merely the "mother tongue of the English," but that it is *the* English tongue itself. Hence modern *amenders and improvers* labour to annihilate that precision, which our language has acquired from the genius and labour of elegant writers during the last two centuries, and to reduce it to that confusion which prevailed among our barbarous conquerors a thousand years ago.

In proof that these remarks are applicable to Mr. Webster, as well as to other recent dabblers in etymology, we adduce the following paragraphs from the first page of his preface.

"Each," says Johnson, "denotes, 1st, Either of two. 2. Every one of any number. *This sense is rare except*

*in poetry.*" To prove the last remark to be an error, we need not resort to the Saxon, for every book we read, and every conversation we hear, demonstrates the fact. "The princes of Israel, being twelve men, *each* one was for the house of his fathers." Numb. i. 44. This is the true original import of the word; it has no appropriate reference to *two*, more than to ten thousand. "Thyder man ne mihte geseglian on anum monthe, gyf man on nyht wicode and *ælc* dæge hæfde amberne wind." "Thither a man could not sail in a month, if he should watch at night, and *each* day should have a fair wind." Alfred's Orosius, Ch. I. See also page 61, 63, 79, 219. Lond. 1773. and Sax. Ch. I. By Gibson, page 185, 186. The second definition of Johnson is therefore the only true one; but not well expressed.

"*Either*," says Lowth, "is often used improperly for *each*; *each* signifies both taken separately, *either* properly signifies *only the one or the other*, taken disjunctively." In pursuance of this false rule, he condemns such passages as this; "they crucified two others with him, on *either* side one, and Jesus in the midst." But the sense in which the word is here used *in* [is] the true primitive one, and still used by the best writers. "My-cell wæl thær on *ægthere* hand gefeoll." "There was great slaughter on *either* hand." Sax. Ch. 134. "Thet *ægther* hiora on other hawede." "That *either* of them might see the other." p. 133. "Swithe mycel here *ægther* ge land-here ge scip-here of Swatheode." "A very great army, *either* land army, and ship-army from Sweden." That is *both*. p. 153. So far is Lowth's rule from the truth, that *either*, in our primitive writers, was rarely or never used in a disjunctive sense. In reading considerable volumes of the best Saxon writings, I have not found a single instance. Its disjunctive use is modern; but its original sense is still in use, and perfectly proper.

"There full in view, to *either* host displayed." Hoole's Tasso, 22, 602.

The passages in Scripture, the language of which Lowth condemns, are strictly correct.

In defence of these two great scholars, whose remains it is now the fashion to insult, we need only to ap-

peal to common sense and unvitiated taste. What if Saxon writers, and the venerable translators of our Bible, confounded the proper meanings of *each* and *every one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *every one* can only be applied to more than two? while *each* must be used of two, and is therefore best restricted to that number? And what if the disjunctive sense of *either* be modern? To restrict it entirely to that sense, instead of using it indiscriminately with *each*, as our ancestors did, and as is still tolerated in poetry, is an evident and essential improvement; as it augments the precision, and therefore the *prima virtus perspicuitas*, of our language.

Several observations in this division of Mr. W.'s preface are liable to similar objections: but we gladly pass them by, to take notice of some variations from Johnson's definitions of words, which are real corrections or improvements. In the former of these, Mr. W.'s professional knowledge guarded him against danger of mistake.

*Misnomer.* "An indictment or any other act vacated by a wrong name." *Johnson.* "The mistake of a name in law proceedings." *Webster.*

*Obligee.* "One bound by a legal and written contract." *Johnson.* "One to whom a bond is executed." *Webster.*

*Murder.* "The act of killing a man unlawfully." *Johnson.* "A killing unlawfully with malice." *Webster.*

*To boll.* "To rise in a stalk." *Johnson.* "To seed, or form into a seed vessel." *Webster.*

*To acquire.* "To gain by one's own labour." *Johnson.* "To gain something permanent." *Webster.*

On the subject of *Orthography*, we acquiesce in Mr. Webster's preference of *hainous* to *heinous*; *drouth* and *highth*, to *drought* and *height*; and *public*, &c. to *publick*: but we apprehend that the *last* is the only one of these corrections that can be generally adopted. His objections against retaining the French termination in *Sceptre*, *theatre*, &c. while it is anglicised in *number*, *chamber*, &c. are certainly reasonable; but his wish to dismiss the *u* from words original-

ly Latin, which evidently come to us through the French, (as *honour*, *favour*, &c.) militates against a rule to which we usually adhere in questionable cases: that of preferring the orthography of the language from which a word *directly* comes to ours, whatever its origin may have been. This rule sets aside the argument which he has founded on the omission of *u* in derivatives from such words; because the French likewise omit the *u* in those cases. *Inferior* and *superior*, are terms which have been introduced by classical English writers, directly from the Latin. We are far from expecting that Mr. W.'s omission of the final *e* in such words as *determine*, *doctrine*, &c. will receive the stamp of public approbation. We think, on the contrary, that these deviations from universal custom must greatly lessen the utility of his dictionary. A lexicographer's business is to adopt the prevailing orthography of the age in which he writes; and not to attempt changes, the success of which must be dubious, if it be not utterly improbable.

In *pronunciation* this is still more arduous than in orthography; and in Mr. W.'s situation, it was evidently more hazardous. He finds fault with Walker for pronouncing *bench*, *branch*, &c. with the final *sh*; instead of *tsh*, as Sheridan and Jones direct; but he passes no censure on the accentuation, and *grackulation*, &c. of the former; or on the *furnichur*, and *multichood* of Sheridan. In these instances, Jones is certainly right. Mr. Webster properly blames Sheridan for sounding the *a* in *father* and in *fat* alike: but in justifying that writer's representation of the *ti* before a vowel as *always* equivalent to *sh*, he goes too far. *On* or *ous*, after *ti*, *ci*, or *si*. form but one syllable in pronunciation; but *ingratiute*, *official*, &c. are inadequately expressed by *ingrashate*, *offishal*, &c.

We join with Mr. W. in preferring *accéptable*, and *comméndable*, to *acceptable*, and *commendable*; but we cannot follow him in *irrifragable*, *hórizon*, and *ásylum*. He informs us, that the Anglo-Americans give the same sound to *a* in *angel*, and *ancient*, as in *angelic*, and *antiquity*: and he cautions them against "adopting an English corruption," of the pronun-



clation. Yet we think that he might have discovered a reason for the variation that we give to the initial vowel in these words. The accent being strongly laid on the first syllable of *angel*, and *ancient*, probably, has rendered the *a* long and narrow; which was not necessary in *angelic* and *antiquity*, because the accent is on the second syllable. In *angle* and *anguish*, though the first syllable is accented, it is short: whereas we presume that Americans, (like many country people in England) give to the *a* in *angel*, and *ancient*, the same sound that it has in *command*. This, at the commencement of a word, is repugnant to the analogy of English pronunciation.

In like manner, we are told that the word *pincers*, is "in conversation" correctly called *pinchers*: but these errors surprise us less than Mr. W.'s assertion (p. vii.) that "*though* is a vitious orthography; *tho* being much nearer to the original word." Our author doubtless refers to the Saxon *theah*; and as we suppose him to be aware that *gh* is commonly substituted in English for the Saxon *h*, when following a vowel, we cannot account for his preference, on this ground, of its omission. If the Saxon *h*, had not been pronounced as an aspirated guttural, though probably much weaker than the Scotch sound of *gh*, those letters would surely never have been substituted for it by writers subsequent to the Norman conquest. This sound, in some instances, we have converted into that of *f*, as in *laugh*, and *cough*: and accordingly, in some counties of England, *though* is now pronounced *thof*. Mr. W.'s remark is therefore totally ungrounded.

The last division of his preface is entitled *etymology*; but it contains so little of importance on that subject, and so much that belongs to it is included under the preceding heads, that we think it unnecessary to pursue his arguments farther. The extent to which we have already proceeded, would indeed be disproportionate to a work which the author acknowledges (p. xix.) to be only "an enlargement and improvement of Entick's Spelling Dictionary:" but as he professes (p. xxiii.) to "have entered upon the plan of compiling, for his fellow citizens, a dictionary, which shall exhibit a far more correct state

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of the language than any work of this kind;" and only "offers this compend to the public, in the mean time, as a convenient manual," we have thought a considerable degree of attention due to the principles which Mr. W. has laid down; and we heartily wish that it may contribute to render his larger work less exceptionable to Englishmen on both sides of the Atlantic, than the present has been made by the peculiarities of his orthography. We would earnestly advise him, before he proceeds with the etymological part of his undertaking, to investigate closely those terms which we have in common with the French language, and which are derived neither from the Latin nor the Teutonic. In order to trace these to their genuine sources, he will find it necessary to study the various dialects of the ancient British language; and we can assure him that the pains which he may take for this purpose will not be thrown away. Llyd's *Archæologia Britannica* is the best elementary work on the subject.

We should gladly enlarge this article by extracting the author's sensible observations on the necessity of various dialects being produced by the local circumstances of the widely dispersed millions who speak our language. On other topics, highly interesting to Grammarians, he has also many valuable remarks. While, therefore, we do not think that it would be advisable to reprint the whole of his present performance, it would gratify us to see his *preface*, in a more legible form, from a British press. The present paper and type are such as must be very injurious to the sight of most readers."

#### REPLY.

In the commencement of their observations, the Reviewers intimate some surprise that a work proposed "to complete a system of elementary principles, for the instruction of youth in the English language," should not include the etymologies of words; yet without much consistency, they remark, that "these can hardly be expected in a compend." The gentlemen mistake the meaning of this part of my preface. This compend is not intended to *complete the system*; it is merely a "convenient

manual" for those who do not wish to examine etymologies. And the preface is intended rather as an outline or sketch of a plan to be hereafter executed, than as a treatise on the principles of the language. The few detached etymologies, with some corrections of definitions, are intended chiefly to show the propriety and even necessity of a thorough revision of the language. From the limited nature of my design, the Compendious Dictionary must be a concise work, and contain only the parts of such a work, which are of most general use.

I little expected that any man would question the propriety of calling the Saxon or Anglo Saxon, the *mother tongue* of the English. "The whole fabric and scheme of the English language," says Dr. Johnson, "is Gothic or Teutonic;" and of that, the Anglo Saxon was a principal dialect. Not only the idioms and peculiar structure of the language are Teutonic, but a larger part of its words, than are derived from any other source. The Reviewers consider the Lloegrian or Cornish dialect of the ancient British tongue, as the *mother*; and the Latin, Saxon and French as the *fathers* of modern English. This remark makes it necessary for me to explain what I mean by the Saxon language of England.

It is a common opinion (and doubtless a gross error) that the Jutes, Angles and Saxons, who invaded and conquered Britain after the departure of the Romans, in the 5th century, destroyed or drove into the west of England, the British inhabitants, and introduced their own language, with a new race of people. History and etymology disprove this opinion. Long before the invasion of Julius Cæsar, the southern maritime borders of Britain were peopled by Teutonic tribes, who migrated from Gaul and Belgica. Cæsar calls these people Belgæ, and informs us that they possessed Gaul, as far south as the Siene. Tacitus confirms this account, when he tells us the people in both countries spoke nearly the same language. *Sermo haud multum diversus*. See Cæsar De Bel. Gal. lib. v. 10. Tacit. Life of Agricola. These Belgic inhabitants, therefore, had driven the original Celtic possessors of

Britain into the interior parts of the island, and introduced the Teutonic language, before the Romans conquered the country. This Teutonic population was never exterminated, either by the Romans, Saxons or Danes; and from those early Belgic settlers, we have received the body of the English language. The Saxons and Angles, who conquered Britain in the sixth and seventh centuries, spoke a dialect of the same language with the Belgic inhabitants—they were comparatively few in number—they introduced few females—and incorporating with the former inhabitants, they could not have introduced a new language; though not improbably the language might have suffered some variations from the Saxons, as well as from the later invaders, the Danes. The Saxons and Angles impressed their names, the one upon the language, the other upon the country;\* but the affinity between the Saxon part of English, and the modern Dutch, prove satisfactorily that the English is the direct offspring of the Belgic dialect planted in England before the Roman conquest of the island. This is what I call the Anglo-Saxon language, and the parent of modern English; and if this is what the Reviewers denominate the "Cornish dialect of the ancient British," we are agreed. But the Cornish dialect, as it is given in Lhuyd, is a compound of Celtic or Gaulish, Latin and Teutonic, with a predominant portion of Celtic; and I apprehend is not entitled to be called the *mother* of the English language.

The remarks of the Reviewers on the ignorance and want of reflection in etymologists, and the efforts of *amend-ers* and *improvers* to annihilate the precision of our language and introduce confusion, indicate a want of that candour and moderation, which ought to characterize criticism, and insult the literature of the age. It is more easy, than civil, for one writer to call another a *dabbler* in a particular sub-

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\* *Angles* signifies dwellers on a plain, from *ing*; a plain, level country. They were the *Ingevores* of Tacitus. De Mor. Germ. 2. They inhabited the flat country of Friesland, Denmark, &c. La Ouver. Germ. Ant. lib. 3.



ject; and the writer who thus deals in *names*, should recollect that the question, who is, and who is not a dabbler, is to be decided by future generations.

Without further remark on this exceptionable part of the review, I will proceed to vindicate my own criticisms on the words, *each* and *either*, which the gentlemen have called in question.

In the preface to my Dictionary, page 1, I have cited authorities from the translation of the scriptures, and from Saxon books, to convict Johnson of a mistake in the definition of *each*; and Lowth, of an error in criticism on the word *either*. The Reviewers do not deny my authorities; but they say, "What if Saxon writers, and the venerable translators of the Bible, confounded the proper meanings of *each* and *every one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *every one* can only be applied to *more than two*? while *each* must be used of *two*, and is therefore best restricted to that number?"

These remarks are error and absurdity from beginning to end. What, let me ask in reply; did not Saxon writers and the venerable translators of the Bible use words with precision? Were they ignorant of the true signification of the words they used? Did they confound terms? Surely, these critics should be the last to charge other men with "insulting the remains of great scholars." No, gentlemen; they did not confound terms; nor have posterity deviated from their practice. The practice of ancient and of modern writers is *uniform* and *correct*. I complain not of the practice, but of Johnson's definition of *each*. He says that *each*, in the sense of "every one of any number," is *rare, except in poetry*. This is not true. On the other hand, I affirm, and will prove, that the primitive sense of *each* was *every one of any number*; that from the first Saxon writings to this day, it has been used in that sense, in prose, in poetry, and in discourse, and that it has not, nor ever had any appropriate application to *two*, more than to two thousand or any other number.

*Each* is deduced by Skinner and Junius, followed by Bailey and Johnson, from the Saxon *æle*; and in pursuance of this etymology, I have, in the preface to my Dictionary, cited and referred to a number of authorities to establish the precise meaning of the word, as equivalent to *every one*. It is probable that this etymology is erroneous; and that *each* is the Celtic *gach*; the guttural being dropped. But *æle* and *gach* being precisely synonymous, it is not of importance to the present question, which is the word from which we have derived *each*; for both had, in the primitive languages, the sense of *every*.

Junius and Skinner define *each*, by *unusquisque*, which, as translated by Ainsworth, signifies, *every*, or *every one*. Somner, in his Dictionary, defines *æle* by *omnis*, all. Lye, in his Dictionary, defines it by *omnis*, and *unusquisque*; and cites, [I suppose the Saxon version of the gospels, which I do not possess] Matthew iii. 10. "Every tree, which bringeth not forth good fruit." He defines the word also by *singuli*, and cites Mat. xx. 2. John ii. 6. Luke xxi. 36. In all which passages, the word refers to more than *two*, and signifies *all*, or *every one*. Lye cites also a passage in Psalm cxv. but I think there must be an error in printing. Every authority I possess, is in my favour: not a single exception. I have marked a great number of passages in Saxon authors to the same point, and *every instance* I have found justifies the definition of the foregoing lexicographers.

But I believe *each* to be the Celtic *gach*, which Lhuyd, in the Irish Dictionary, in his Archæologia, translates by *every*, *gach aon*, every one; *gach neach*, each; *gach uile*, all. The same definition is given in Shaw's Analysis of the Galic language, page 57. And it appears that in the primitive language, this word was used with *one*, *gach aon*, each one, a use which is still preserved in English. "*Each one* resembled the children of a king," Judges viii. 18. See also Num. i. 44, vii. 3, Isai. ii. 20, vi. 2, lvii. 2. But *one* is more usually omitted.

Whichever word therefore may be the original of *each*, the Celtic *gach* or the Saxon *æle*, the authorities,

without an exception, prove, that the original signification of the word was *every* or *every one*, applicable to the *separate individuals* of any indefinite number. So far the point is established beyond the possibility of being controverted.

Modern authorities are equally decisive of the question. Skinner and Junius have already been cited. Bailey, who, as far as his definitions go, is more correct than Johnson, defines *each* by *every one*, giving it no other signification. The late compilers of dictionaries, having copied Johnson's definitions, are chargeable with the same inaccuracies.

In twenty passages of scripture out of twenty eight, cited in Cruden's Concordance, in which *each* is used, the word refers to more than *two*. The translators did not "confound terms," as the Reviewers insinuate; they used the word in its true sense, either as applicable to two or to any other number; and so is the word still used by every man who speaks English; nor, until Johnson's definition appeared, was it ever supposed that the word had any appropriate reference to *two*. *Each* soldier in the army, and *each* ship in the navy are perfectly good English. Indeed *each* is applied to *two*, only for the same reason that it is to any other number, viz. because that is the *whole number* which is the subject of discourse.

There is one other authority in my favour, which, I presume, must be conclusive with these gentlemen, and this is, their *own* use of the word. The Reviewers say, "*each* must be used of *two*;" but in the very number of the Review in which this criticism is found, they apply the word to a greater number. Page 10, "In a volume of sermons, *each* discourse must have its head and tail piece."

Surely the gentlemen do not mean a volume of *two* sermons only. Page 26, speaking of Courts Martial in general, they say, "The fundamental laws by which they are governed, their different kinds, the analogy they bear to *each* other..." If the gentlemen are not satisfied with all the authorities cited, supported by their *own*, they would not be "persuaded though one should rise from the dead."

My remarks on *either* are equally well supported by authorities. To save trouble, the Reviewers are referred to Lye's Saxon Dictionary, where the senses of *either* are explained and the authorities cited. Lye defines the word by *uterque* and *ambo*. It was appropriately used for *two*, equivalent to *each*, when used of *two* only. See the authorities cited. Mat. ix. 17. xiii. 30. Gen. xxi. 31. xiii. 11, and others in Lye's Dictionary; to which I can add a multitude of passages, which I have marked on the margins of Saxon books, but the insertion of them would be of no use to readers in general. Its disjunctive use was anciently very rare, but since it is established by usage, I do not complain of the change; I contend only that the original sense of the word, "on *either* side," for "on *each* side," is still a legitimate use of the word, which no man has a right to proscribe. In poetry, it has a peculiar force and beauty; and it is not the man, who vindicates such ancient and long established usages, who "annihilates precision and introduces confusion;" but it is the learned critics, the Johnsons and Lowths, who condemn such usages, without that minute attention to the history, progress, and present state of the language, which the intricate nature of the subject deserves. N. WEBSTER.

(To be continued.)

## Religious Intelligence.

*An Account of the origin and progress of the Mission to the Cherokee Indians; in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.*

### LETTER II.

Marysville, (Tenn.) 1807.

REV. SIR,

In my last, I had mentioned my ap-

pointment by the Committee of Missions, to the superintendence of education among the Cherokee Indians. In this I shall notice the progress of the mission. Upon my return home in the month of July, I had several interviews with the Chiefs of the nation, and sent letters, or as they call them, *talks*, to their councils, in which



was stated the design and advantages of such an institution; taking care not to propose any thing, in the performance of which, I could not exceed the promise; as a single failure would have destroyed my credit and ruined the design. The effect was, that in October, at the time of the distribution of the annuity, a council, consisting of upwards of 2000 Indians, assembled, including all the Chiefs of the nation. Before this council I laid my plan, and stated all the points I conceived necessary to aid me in its execution.

After spending a day or two in close deliberation, I received their approbation in writing, with a declaration that they would send their children according to my wishes; at the same time they agreed to assist me in fixing a place for the school. The place was chosen near the Highwassee river, in a part of the nation most unlikely to be civilized. A school-house, and a house for the teacher were immediately erected. The school-house was so constructed that it might serve the children to eat in, and be comfortable for the lodging of the males. The females were appointed to sleep in the master's family. I was remarkably fortunate in the choice of a master; he was a man of prudence, good sense, and piety; with a heart fully set on the work. His family was conveniently small, consisting of a wife and one child.

All things being now fully prepared, the school was opened in the spring of 1804. In the course of the first week we had twenty-one children, who all gave flattering evidences of promising geniuses.

I had conceived it would be one of my greatest difficulties to keep the children at the school. In order to guard against this contemplated evil, I had agreed with the Chiefs, that if any of the children should leave the school without permission, or if permitted to go home should stay ten days longer than allowed, without a reasonable excuse, they should forfeit the clothing I had given them. The Chiefs were bound to send the clothes back, or on their refusal, then, at the distribution of the next annuity, I should have a right to deduct the amount from the dividend of such Chief, to be applied to the use of the school. This proved an effectual

check to their leaving the school, till they become so pleased, that checks were unnecessary.

With regard to order and discipline, I presume few schools can exceed this. Between inducements and strict discipline, the children were insensibly brought to yield entire submission to the regulations of the school.

At each examination a prize was proposed for the next examination, to be given to the one making the greatest progress. This was faithfully given according to promise. And lest the others should be depressed and discouraged, small presents were given to each one according to his merits. All this was done, as much as possible, under the eye of their parents. As my design was to introduce Christianity, as the young mind should be capable of receiving it, the first principles of religion, as contained in the Shorter Catechism, were early taught, together with other short questions of a similar nature. Many hymns of praise were committed to memory from Dr. Watts' Divine Songs, Rippon's Selection, and other compositions. They were taught to sing plain and melodious tunes with a great deal of ease and sweetness. During all these exercises the utmost care was taken to impress them with solemnity, in order to avoid those habits of levity so often discovered among ourselves, when acquiring the music we expect to use in the worship of God. With one of these songs, a portion of Scripture, and prayer, the school was begun and closed each day. This acquisition of songs of praise was also useful, in assisting to open the minds of the parents to hear the truths designed to be communicated to them. While seated round in a convenient semi-circle, and the children in the midst, after communicating a few ideas by an interpreter, (which was one of the children, as soon as they were capable of the service) the children would join in one of those songs of Zion. Then more instruction could be given, and then another song, and in this way the mind be kept open to the truth; and also the profiting of the children be made to appear to their parents and friends. I will not say music can *transform*, but sure I am, it has a remarkable tendency to *soften*, the savage mind. I

have seen it so impressive, that old warriors (who are remarkably averse to feelings) have sprung on their feet in time of a song, clapt their hand on their breast, and in the Cherokee language exclaimed, "my heart sing too." I am yours, &c.

GIDEON BLACKBURN.

P. S. You will be able to form a judgment of their progress in literature, and their submission to discipline, by the report of a committee of the Presbytery of Union, and a certificate politely handed by a respectable attorney and merchant, who had spent some time in the school, both which I take the liberty to enclose.

Jan. 1, 1807.

To the Presbytery of Union,

WE your Committee beg leave to report, that we attended at and examined the Highwassee Indian school, and do highly approve of the progress the children have made in every branch of literature they have attempted: reading, writing, cyphering, spelling off the book, and singing spiritual songs. Their progress is really flattering in those different branches, and perhaps is not exceeded in any school amongst ourselves. They appear to understand the things they have attempted to learn, as well as they are generally understood by white children. We highly approve the method of teaching and the order of the school, and the children appear to have as just conceptions of order, and as cheerfully to submit to discipline, as any children.

JOSH. B. LAPSLEY,  
ISAAC ANDERSON.

N. B. The School contains from 45 to 50 Scholars.

Marysville, Feb. 25, 1807.

IT is hereby certified, that on the 3d of January, 1807, I spent some time in the Highwassee Indian School, established by the Rev. Gideon Blackburn. The number of the scholars was near fifty. Their progress in literature, and their advancement in civilization exceed all belief. The modesty of their deportment, the ease and decorum of their manners, is not surpassed by any school of white children I have ever seen, nor have I ever witnessed greater docility, or submission to discipline, in the course of my life.

It is my decided opinion, if the institution should be continued, it will eventually, not only be the highest means of their national civilization, but a saving to the United States, as they must very soon become a branch of the Union.

SAMUEL LOVE.

Extract of a Letter from the Rev. Dr. William Carey, dated at Calcutta Jan. 20, 1807, to the Rev. Dr. Staughton, of Philadelphia.

MY DEAR BROTHER,

By the return of Mr. M'Farlane, I take the opportunity of sending a few hasty lines, to inform you of the changes which have taken place since I wrote you last.

Through a severe affliction brother Biss has been obliged to leave his station here and return to Europe. I hope, that the Lord, who knows the wants of all his churches, will eventually overrule this very afflicting providence for the good of his church, and for the furtherance of the gospel. He will probably arrive in America before this reaches you. If he be still with you, give my, and all our brethren and sisters' love to him and sister Biss.\*

When captain Wickes was here we were directed to plan a mission to the Burman empire. I expected to have been able to say, that our brethren are gone thither; but the ship is delayed a day or two for a pilot. They came down this evening, thinking to go on board to-morrow. I believe they will go the next day. May the Lord send prosperity!

When captain Wickes was with us he attended a meeting, which was held at a place (formerly an idol temple) belonging to the Rev. Mr. Brown, first chaplain of the presidency, on account of a pious clergyman being dismissed to his station. In that same place we this day met, and commend-

\* Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in Philadelphia, and to whom, we doubt not, all that attention will be paid, which their situation requires. It is said, that Mrs. Biss contemplates a return to India.

As. Mag.



ed our brethren Chater and Mardon to God, for the work to which they are called. Little did the builder of that edifice think to what purpose it would be appropriated. From thence have seven ministers of the gospel been dismissed to their various stations within a few months; and in these services churchmen, independents and baptists, have united as brethren in the most cordial manner: I think with a cordiality unknown in England. Two baptists, two independents, and three churchmen, have been from thence sent to their work.

This day we heard a long letter from a minister, who has lately gone to visit the Christian churches and the Jews in the south. He has found much real Christianity among some in those parts, and has just visited a number of Syrian Christian churches hid among the mountains of Malabar, which, it is supposed, were planted in the fourth century. These Christians had never seen a printed Bible, but have the Syriac Bible in manuscript. Some of their manuscripts are very ancient. Some of them did not know that there were any other Christians in the world besides themselves and the Roman Catholics at Goa, whom they abhor, having been severely persecuted by them. Some of the bishops talked about the necessity of the religion of the heart, and I should hope the fear of God is among them.

An order was sent out from the court of directors to new model the college of Fort William,\* and to make

\* The college of Fort William, in Bengal, was instituted in 1800, upon a suggestion by the marquis of Wellesley. It met with great opposition at first, but this was overcome by the cogent reasons urged in favour of the establishment, from which important advantages were expected. Suitable instructors are employed in teaching the languages of the country, with others adapted to be useful in India. Nor is English composition neglected; but, together with the study of oriental dialects, proper attention is paid to the language of the mother country, to the sciences, arts, and improvements of Europe. The meritorious student is rewarded by a degree of honour, which the college confers: by

very great reductions in the expenses. In the old state I was teacher of Bengalee, Sangskrit and Mahratta, with a salary of five hundred rupees per month. Last week I received a letter from government acquainting me, that I was appointed by the governor general in council professor of the Bengalee and Sangskrit languages, with a salary of one thousand rupees per month, or one hundred twenty five pounds sterling. Thus the earth helpeth the woman. This will enable us to do something more for our Lord.†

the attention of those in power, by promotion, &c. "Knowing, as I do," says Mr. Carey, "the natives of this country, and hearing, as I do, their daily observations on our government, character and principles, I am warranted to say, that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that barrier (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effects. Were the institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression for ages to come." The gospels and New Testament, translated into several languages of the east, have been printed in this college.—Literary Panorama.

† The missionaries disinterestedly resolved to devote nothing to private use. With what remains of their income, after defraying their necessary expenses, they form a common fund, which is appropriated to promote the object of their mission. We were well informed, in September, 1804, that not less than 13,000l. sterling had then been expended; whereof only 5,740l. 17s. 7d. had been received from England in money, goods, &c. So that besides devoting themselves to the work, their pecuniary contributions to its support have been remarkably liberal.

As. Mag.

*Remarks respecting the Christians found in Malabar, mentioned in the foregoing letter.*

The information given in this letter is very interesting. We cannot but hope that Providence has separated these Christians from the rest of the Christian world, for the purpose of making them unsuspected depositaries of important truth; that from the mountains of Malabar new light may arise for the confirmation of Christian faith; that manuscripts will be discovered, which will afford additional proof of the uncorrupted preservation of the Scriptures, and assist in settling disputed passages of the sacred text. Among a people so long secluded in mountains, sufficient traces we hope may be found of ancient usages and modes of thinking to remove the obscurity in which some parts of the New Testament are yet involved. Perhaps not only the sacred writings, but other valuable works of antiquity may be found on this retired spot. We are also anxious to know what views these Christians entertain of the leading doctrines of the gospel. But the letter is not particular enough to gratify the curiosity which it excites.

We are not informed of the evidence on which it is supposed, that these churches were planted in Malabar in the 4th century. It is probable that they have some traditions respecting their origin; and their religious customs may help to fix the time when they were separated from the great body of Eastern Christians. It is well known that in the beginning of the 4th century, Christians were cruelly persecuted in the Eastern part of the Roman empire, under Diocletian and Galerius. This event may have driven these churches into the interior of India.

We learn from ecclesiastical historians, that the Nestorians, a numerous sect of Christians, which arose in the 5th century, and which in two centuries overspread the countries of the East, introduced Christianity very early into India; and to this day, many Nestorians, or, as they are commonly called, Christians of St. Thomas, are found in Malabar. It may be supposed by some, that the churches mentioned in the letter are of this sect, especially as the Nestorians "have

been severely persecuted by the Catholics at Goa." But it is presumed, that our informant, who visited the other churches in Malabar, and who must have known the very obvious peculiarities of the Nestorians, could not have been deceived on this point. If no traces of the Nestorian controversy should be found in these churches, this will be an argument of their great antiquity, since the Nestorians after the 5th century filled the countries nearest to India, and penetrated India itself.

It is hoped that the missionaries in India will feel interested in obtaining all possible information respecting these Christians. They will naturally direct their first attention to the manuscripts of the Syriac Bible in their possession. It is well known that the Old Syriac holds the highest rank among the versions of Scripture. Biblical criticism will receive great assistance by a discovery of the state of this version in the 4th century.

Perhaps further inquiry will disappoint the hopes we have here expressed. But let it be observed, that we have expressed not our *belief*, but only our *hopes*; and where the heart is interested, how natural is it to indulge in hope!

#### GENERAL ASSOCIATION.

Had we not already expressed our sentiments at large on the subject of the following paper, we should have had much to say on this occasion. It is with peculiar pleasure we observe, that the reasons in favour of a GENERAL ASSOCIATION in this Commonwealth have received so much attention, and are more and more satisfactory to those who candidly examine them. Late events strengthen the hope, that the *association* will become *general*, and that the important ends, contemplated by the friends of Zion, will be accomplished. Several Associations, not represented at the late meeting at Windsor, are well known to be friendly to the plan, and will doubtless act in its favour before the next meeting; which, being appointed in such a central place, will, we trust, comprise a much larger number of associations, than any previous meeting. The objects of



the General Association are so momentous, that we indulge the reasonable expectation, that the ministers of Christ will actively and seasonably promote it, and that all the enlightened friends of evangelical truth will give it their countenance and their prayers. We gratefully receive, and gladly publish the following communication, which presents the nature and design of the proposed union in the most fair and unexceptionable light, and must do much towards solving the doubts and removing the difficulties of every impartial inquirer.

EDITORS.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

THE disconnected state of the Associations within the limits of this important section of New England; the little acquaintance which its ministers have with each other; and the hope, that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of forming a General Association. A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were chosen accordingly by several Associations, who met in Northampton, July, 1802. They united in the opinion, that it was expedient that a General Association be formed. They agreed "to admit as articles of faith the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." On this ground they recommended to the several Associations, from which they came, to choose two delegates to represent them, who should meet and organize the General Association; the door being left open for other Associations to unite, if they should be disposed.

The objects to be kept in view they agreed should be, "to promote brotherly intercourse and harmony, and their mutual assistance, animation and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches, and of the Christian church in this country and through the world; and to cooperate with one another and with other

similar institutions, in the most eligible manner for building up the cause of truth and holiness."

Upon these principles, and embracing these objects, the Association was formed, and has proceeded. Annual meetings have been holden. At this time delegates from seven Associations are convened.\* Harmony prevails, and pleasing prospects of the increasing utility of the Association are presented. Information is received from the members, that a considerable number of the churches in the connexion are in a prosperous state, and to several, within two or three years past, there have been large additions; the Lord having been pleased to accompany the means of instruction with abundant influences of his Holy Spirit. In Hadley, Northampton, Southampton, Westhampton, Easthampton, Williamsburgh, Williamstown, Stockbridge, Sandisfield, Lee and Bradford several hundreds have made public profession of religion. It is noticed with peculiar pleasure, that the very serious attention, which has prevailed in Williamstown, has been extended into the college, and affords the churches a pleasing prospect from the institution. It is also communicated that there are hopeful appearances at the present time in Charlemont, Hawley, and several other places.

It is further stated, and the Association deem it their duty to present the unpleasant fact to the public eye, that there is a tract of country of nearly twenty miles square in the northern part of the county of Berkshire, containing seven towns, with a numerous population, in which there is not one settled Congregational minister; and that all those towns, Williamstown excepted, are in a condition which yields no rational hopes, that by their own efforts any of them will be soon supplied with sound evangelical teachers. They are therefore earnestly recommended to the attention of those missionary Societies and Associations of ministers, which can most conveniently afford them that aid, which they so much need; and the rather because this region is nearer

\* According to the present plan, two delegates are chosen by each association.

EDITORS.

home, than any other which has been the scene of missionary labour. And for encouragement, it is further stated, that when ministers have occasionally visited this almost forsaken people, they have been gratefully received.

The General Association is founded upon the pure principles of Congregationalism. One design of it is to cherish, strengthen, and transmit these principles. It wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals.

The objects of this Association being in no respect incompatible with those of the Convention of ministers annually holden in Boston, no interference between them is designed, or can reasonably be apprehended.

Having these views, the General Association continue to invite their brethren to unite with them in an institution, so evidently promotive of the all important interests of Christianity. And for their accommodation it is hereby notified, that the next meeting of the General Association is to be holden at the house of the Rev. Samuel Austin in Worcester, on the last Wednesday in June next, at 9 o'clock, A. M.

STEPHEN WEST, *Moderator.*

Attest, SAMUEL AUSTIN, *Scribe.*  
Windsor, June 25, 1807.

For the Panoplist.

Transcribed by Enoch Hale, *Secretary.*

#### MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

EARLY in the year 1803, a number of gentlemen, among whom were his Honor Samuel Phillips, Esq. late Lieutenant Governor of Massachusetts, and the late Professor Tappan, stimulated by "the success of individuals and of societies, in disseminating Christian knowledge by means of religious Tracts and otherwise, were induced to confer together repeatedly on the best means of promoting the same important object.

\* These eminent men both died before the Society was formed.

The result of their consultations was a persuasion, that the civil, moral, and everlasting interests of their fellow-men might be essentially promoted by united and systematic exertions for diffusing evangelical truth." Accordingly, on the first of September of the year before mentioned, they associated by the name of "The Massachusetts Society for promoting Christian Knowledge," and adopted a constitution for their government. They have since been incorporated by an act of the Commonwealth.

In the year 1804, this Society distributed books in Massachusetts Proper, in Rhode Island, Virginia, South-Carolina and Georgia, to the number of 6253, and in the year 1806, in a compass a little more extended, to the number of 9174. Among the books distributed are several of the works of Doddridge, Henry, Burder, Wilson, Lathrop, Vincent, Leslie, &c.

In future Nos. of the Panoplist, we shall present our readers with interesting extracts from some of the numerous letters to the Directors of the Society, from their agents to whom books have been sent for distribution, containing strong approbation of the design of their institution, and encouraging accounts of its usefulness.

It is with much satisfaction we learn, that an institution of the same kind with the above has been lately formed at Providence, in the State of Rhode Island, by the name of "The Providence Association for promoting Christian Knowledge." In their address, they say, "We have in view the promotion of no interest separate from that, which involves the highest happiness of our fellow creatures. Whatever be the religious sentiments, which we individually embrace and advocate, we are resolved to adopt no measures in our associated capacity, which will favour one denomination of Christians, in preference to another. In determining on books for distribution, we shall, agreeably to our constitution, carefully avoid all such, as are on points of controversy, and select those only, that contain sentiments in which all real Christians are cordially united."

§ This Constitution we shall publish at large in a future No. of the Panoplist.



*Extract of a Letter from a respectable Gentleman, dated New London, July, 1807.*

"We had a delightful day yesterday. Seven were added to our church; all of them, I trust, ordained to eternal life. The complexion of all our late converts has been very uniform and satisfactory. Two were propounded yesterday. About ten are in a hopeful way; besides which, four children, of about 12 years of age, have all together appeared on the side of religion, with the features of a new creation on their souls. This event has given a new animation to the friends of religion. On the whole, I am inclined to think, that our awakening is on the increase."

#### GREAT BRITAIN.

##### *London Missionary Society.*

ONE of the missions of this society in SOUTH AFRICA (viz. that stationed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at *Zak river*, under the Rev. Mr. Kicherer, does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring *Boschmen* placed both the lives and the property of those who remained in imminent danger. The school however still contained 31 children and 11 adults, and the whole number in the settlement was 103.

A missionary, Mr. Creighton, has been sent to the newly captured colony of *BUENOS AYRES*, containing a population of 70,000 souls.

A free school is about to be opened by this society for the instruction of children of Jewish descent, both male and female. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls' school. *Ch. Ob.*

#### PENITENTIARY.

An address has recently been circulated, signed by about twenty respectable merchants and others in London, containing proposals for a new institution, to be called "THE LONDON FEMALE PENITENTIARY, the object of which shall be to afford an asylum to unfortunate females, who shall have deviated from the paths of virtue, and are anxious to be restored, by means of Christian instruction, moral discipline, and the formation of industrious habits, to a respectable station in society." All who are acquainted with the extensive prevalence, and the fatal effects of the evil which it is intended to remedy, must feel a lively interest in the formation and progress of such an institution. The *Magdalen* charity, however excellent, both in its design and in its effects, is obviously inadequate to meet more than a very small proportion of the enormous mischief in question; and it must therefore be admitted, that one or more additional institutions of the same kind are loudly called for. We only hope that they will be formed with a due regard to the extreme delicacy of the case, and with the same prudence and circumspection, which have distinguished the management of their prototype. *Ch. Ob.*

#### IRELAND.

WE formerly mentioned that a society had been formed under the title of "The *Hibernian Society*," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, which, if correct, is highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow-subjects in Ireland from their present state of barbarism and moral degradation. In the south, the proportion of *Papists* and *Protestants* is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the holy scriptures. Schoolmasters are much wanted in every part of Ireland; and such is the solicitude manifested by

the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the Bible as a school book. The committee state that they have been forming a plan for instituting schools in every parish in Ireland, in which no religious tract

or catechism is to be introduced, but the scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand, is now directing its attention, too long withheld, to this momentous object.

Gh. Ob.

## Literary and Philosophical Intelligence.

### SAURIN'S SERMONS.

Rev. Mr. Sutcliffe, of Halifax, England, has translated a *seventh* volume of Saurin's Sermons. This volume consists of twelve discourses on the following subjects, viz. The Delay of Conversion; Perseverance; the Example of the Saints; St. Paul's Discourse before Felix and Drusilla; the Covenant of God with the Israelites; the Seal of the Covenants; the Family of Jesus Christ; St. Peter's denial of his Master; and the Nature of the unpardonable Sin. The Editors of the Eclectic Review, speaking of the Translator of this volume, say, "We are free to acknowledge, that in placing himself by the side of Robinson and Hunter, he has assumed no rank, as a translator, which he cannot honourably maintain." "As the general character of the whole of these interesting discourses," they observe, "that while they display the talents of the orator in a manner little inferior to any of his sermons hitherto translated, they are superior to most of them in exhibiting the earnestness, the solemnity, and the faithfulness of a conscientious ambassador of Jesus Christ." We hope the American Editor\* of the six volumes of Saurin's discourses, will speedily gratify his subscribers with this additional volume.

### ENGLAND.

#### STEREOTYPE PRINTING.

THE art of STEREOTYPE PRINTING is advancing rapidly towards full activity in this country. Different

\* Rev. Mr. Collier.

editions of the New Testament and Common Prayer books, a Welch New Testament, and a beautiful nonpareil Bible have already proceeded from the Cambridge press; which will soon be followed by other editions, both at Cambridge and at Oxford. The London press of Mr. Andrew Wilson has produced an edition of Entick's Dictionary, which, for beauty, accuracy, and cheapness, surpasses, it is said, all other editions of that work. Various smaller works are now publishing from the same press; and Mr. Wilson has announced that correct, well-printed stereotype editions of the following works, at reduced prices, will be in the course of publication during the year 1807, viz.

#### GREEK AND LATIN.

HKAINH ΔΙΑΘΗΚΗ, cum Versione THEODORI BEZAE.

DAWSON'S *Lexicon to the New Testament.*

*Nov. Testamentum.* Int. TH. BEZA.

CESARIS *Commentarii,*

CICERONIS *Orationes,*

TERENTII *Comædiæ,*

HORATII *Opera,*

VIRGILII.....

QVIDII .....

SALLUSTII.....

*Gradus ad Parnassum.*

SCHREVELII *Lexicon.*

CLARKE'S *Introduction.*

CORDERII *Colloquia.*

*Eton Grammar, Latin.*

*Greek.*

In Usu  
Serenissimi  
Delphini.

#### FRENCH AND SPANISH.

*Nouveau Testament.*

*El Nuevo Testamento.*

*Les Aventures de Telemaque.*



*L'Hist. de Gil Blas de Santillane.*  
*Les Fables de CHAMBAUD.*

ENGLISH AND WELCH.

GOLDSMITH'S *History of England.*

————— *Roman History.*

————— *History of Greece.*

JOHNSON'S *Dictionary*, 8vo.

ENFIELD'S *Speaker*, improved.

ASH'S *Institutes.*

LOWTH'S *English Grammar.*

*English Exercises.*

*Universal Spelling Book.*

*Y Bibl Sanctaid,* } 1<sup>mo</sup>.

*Testament Newydd,* }

The friends of Mrs. Chapone are preparing a volume of *Letters and other Writings* of that lady, hitherto unpublished; with an account of her Life and Character, in contradiction to some injurious statements lately printed.

#### FRANCE.

From the Report of the Central Vaccine Committee for the year 15, it appears, that 125,992 persons have been inoculated in the course of that year in 42 departments, from which the returns had been received. A progressive diminution of deaths is reported in those places, where vaccination has been introduced: and an increase in the number, where the practice has been neglected.

A canal has been projected upon a grand scale, to unite the Rhone with the Rhine, and thus connect the North Sea with the Mediterranean. Its extent will be 71 leagues, and it is to receive the name of Bonaparte. The expense is estimated at 14 millions of livres. M. Koeh, member of the Tribunate, pronounced a discourse on the subject, at a meeting of the Legislative Body; in which he gives a historical account of this project, which was first suggested under the Roman Emperors. He enumerates also the advantages which not only France, but Europe at large, will derive from the execution of this scheme.

So large a demand is expected for the New French Catechism, that a bookseller has purchased the copyright for 25,000 dollars. It is to be stereotyped.

A historical column is to be erected in the Place Vendôme; denominated the column of Austerlitz. It is to be 120 feet in height, and entirely cov-

ered with bronze. It will display the most memorable events of the campaign of 1805 in basso relievo. The subjects to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already begun.

#### RUSSIA.

Twenty years since, there were but two booksellers' shops in Moscow; the returns of which did not amount to 10,000 roubles per annum. The number is now twenty; and the yearly return is about 200,000 roubles. The increase of the trade and circulation of books in Moscow, is principally owing to the exertion of Mr. Novikow. He procured translations from foreign languages, established libraries, studied and anticipated public taste, and traded in books with acuteness and success. Not more than 600 copies of Moscow newspapers were formerly sold; but under his management, the demand increased, in ten years, to 4,000 copies; at present their sale has reached 8,000.

The University of Dorpat, in Livonia, established in 1802, has made great progress in opening schools under its direction, throughout the four provinces of Livonia, Courland, Fionia, and Esthonia. Attention has hitherto been chiefly directed to those establishments, which are especially destined for the instruction of youths intended for commerce, trade, or the arts; and as preparatory schools for those, who are subsequently to make literature their profession. The parochial schools, where the first elements of education will be taught, begin also to be organized: of these, every town, however small, will contain two; one for children of each sex: and similar institutions are formed in the country. But, as able teachers are greatly wanted, five seminaries have been formed in the district of the university, for the express purpose of training and qualifying schoolmasters. The Emperor has granted 42,000 roubles per annum, for the support of these five seminaries; which will continue in full activity for three years. Each student receives, while in these seminaries, 300 roubles yearly; and engages to take the charge of one of the public

schools, when appointed, and to continue in his office for at least ten years.

The Emperor suppressed, by ukase, in February last, the imperial seminary for the reception of young ladies, which was amply endowed by Catharine II. In the preamble of his edict, he declares, that the funds of this institution would be employed to greater advantage, in the education

of those youths, who are intended to serve their country; and that the education of a female, being chiefly limited to the management of family affairs, she will sooner acquire the knowledge of them in her father's house, than in a sumptuous school, where it is attempted, but in vain, to teach them the rudiments of sciences, the knowledge of which nature does not allow them to acquire.

### List of New Publications.

*Elements of Therapeutics*; or, a guide to health; being cautions and directions in the treatment of diseases. Designed chiefly for the use of students. By Rev. Joseph Townsend, M. A. Second American edition. Boston. 1807. Etheridge & Bliss.

An illustration of some difficult passages of Scripture on the doctrine of absolute predestination: attempted in a sermon by William Woodbridge, A. M. Middletown. 1805. J. & B. Dunning.

*The Victim*, in five letters to Adolphus, by the author of "the Guide and Refuge." Hartford, 1807. Lincoln & Gleason.

An Address delivered before the Right Worshipful Masters and Brethren of the lodges of St. John, St. Peter and St. Mark, at the Episcopal church in Newburyport, on the anniversary festival of St. John the Baptist. By Joseph Dana. Newburyport, June, 1807. E. W. Allen.

*Sentiments on Resignation*, by Rosewell Messenger, pastor of the first church in York, Maine. Portsmouth, N. H. 1807. W. Treadwell.

A sermon preached at the ordination of the Rev. David Thurston, over the church of Christ in Winthrop, Maine. Feb. 18, 1807. By Elijah Parish, A. M. Augusta, 1807. Peter Edes.

A sermon, occasioned by the death of Capt. Cyrus Bullard; and preached at Medway, May 25, 1806. By Luther Wright, A. M. pastor of the first church in Medway. Dedham, 1807. H. Mann.

A discourse, delivered before the members of the Female Charitable Society of Newburyport, at their fourth anniversary, May 20, 1807. By

James Miltimore, A. M. minister of the gospel in Stratham, N. H. Newburyport. E. W. Allen.

Mr. Dufief, of Philadelphia, has published a new edition of his work, entitled "Nature displayed in her mode of teaching language to man; or a new and infallible method of acquiring a language in the shortest time possible, deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French." Valuable improvements are made in this edition.\*

A discourse, delivered at the Funeral of Mrs. Mary Woodward, consort of the late Hon. Professor Woodward, in the meeting-house near Dartmouth college, March 29, 1807. By Roswell Shurtleff, A. M. professor of divinity in Dartmouth college. Hanover. Moses Davis.

A new edition of the Boston Oration, commemorative of the *Fifth of March*, 1770. Boston. W. T. Clap.

*The Seasons in England. Descriptive Poems.* By the Rev. William Cooper Taylor, A. M. Boston. Joseph Greenleaf.

#### WORKS PROPOSED.

W. W. Woodward, Philadelphia, proposes publishing by subscription, in two handsome octavo volumes, A Theological Dictionary, containing definitions of all religious terms; a comprehensive view of every article in the System of Divinity; an impartial account of all the principal Denominations, which have subsisted in

\* For our opinion of this work, see *Panoplist* for Oct. 1805, p. 215.



the religious world, from the birth of Christ to the present day. Together with an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. By Charles Buck. This work is in the press.

Thomas Dobson proposes to publish by subscription an Elegant Edition of the New Testament, very large print, with those very full marginal references, known by the name of Canne's notes.

W. W. Woodward intends publishing in ten handsome quarto volumes "Dr. Gill's Exposition on the whole of the Old and New Testaments, critical, doctrinal, and practical. In which are recorded the original of mankind, of the several nations of the world, and of the Jewish nation in particular: The lives of the Patriarchs of Israel; the journey of that people from Egypt through the wilderness to the land of Canaan, and their settlement in that land; their laws, moral, ceremonial, and judicial; their government and state under judges and kings; their several captivities, and their sacred books of devotion; with a copious exposition on the books of the prophets, shewing that they chiefly belong to gospel times, and a great number of them to times yet to come; and a dissertation on the several apocryphal writings. Containing a correct copy of the sacred text; an account of the several books, and the writers of them; a summary of each chapter; and the genuine sense of every verse; and throughout the whole, the original text, and the versions of it are inspected and compared; interpreters of the best note, both Jewish and Christian, consulted: difficult places at large explained; seeming contradictions reconciled, and various passages illustrated and confirmed by testimonies of writers, as well Gentile as Jew.

The European edition is nearly out of print, and cannot be imported and sold in America under two hundred dollars. An American edition, much superior, can be printed by subscription for sixty dollars.

B. B. Hopkins & co. Philadelphia, propose publishing by subscription, Dr. Campbell's Lectures on Church History, in connexion with his celebrated Essay on Miracles.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mohammedan Apostasies; the tyrannical Reign of Antichrist, or the infidel Power; and the Restoration of the Jews. By the Rev. George Stanley Faber, D.D. Vicar of Stockton-Upon-Tees. Boston. Andrews & Cummings, and L. Blake.

Proposals are issuing for publishing Lewis and Clark's tour to the Pacific ocean, through the interior of the continent of North America, performed by order of the Government of the United States, during the years 1804, 1805, and 1806. The work will be prepared by Capt. Meriwether Lewis, and comprised in three volumes octavo, embellished with a great many maps and illustrative plates. Detached from this work, will be published Lewis and Clark's map of North America, from longitude 9 deg. west, to the Pacific Ocean, and between 36 deg. and 52 deg. north lat. with extensive marginal notes.

The Life of Washington, by Dr. Ramsay, is ready for and will shortly be put to the press. Several gentlemen, who have seen the manuscript, do not hesitate to pronounce it, what would naturally be expected from the author and the subject, a work of the most classic elegance. It will be comprised in one volume octavo, and printed in an elegant manner.

An English Poet, of the name of Northmore, has been a considerable time engaged in writing an epic poem, to be completed in ten books, entitled Washington, or Liberty restored. The basis of the work, exclusive of the imagery, will rest solely on historic truth.

Proposals have lately been offered by Mr. Pelham, a Bookseller of Boston, for publishing, by subscription, a new system of notation, by which the variable sounds of the vowels and consonants in the English Alphabet may be accurately distinguished. This is proposed to be effected by printing a new edition of Dr. Johnson's well-known novel, entitled Rasselas, Prince of Abyssinia, on the following principles:—1st. By means of a variety of marks placed over the same vowel or diphthong, in different words, to ascertain its sound in every variation. 2d.

By marks attached to such consonants as are subject to variation, to point out their difference of sound. 3d. Each diphthongal or vowel mark to denote one invariable sound. 4th. The marks applied to consonants to vary sufficiently for the purpose of discrimination, and still subject to general rules. 5th. Very slight additions to be made to the characters, so as to retain the general appearance of each letter. 6th. Every word to be correctly spelled, there

being no necessity for false spelling to convey an idea of pronunciation.

The distinct sound denoted by each mark, being committed to memory, the learner can never be perplexed on finding the same vowel or diphthong employed to express different sounds—because whatever the vowel or diphthong may be, the sound denoted by the mark above it remains invariable.—A specimen of the work may be seen at the Publisher's, No. 59, Cornhill.

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## Obituary.

DIED, at Brunswick, (Me.) July, 1807, Rev. JOSEPH M'KEAN, D. D. President of Bowdoin College in that place. [Character of this excellent man, in a future No. of the Panoplist.]

At Newark, N. J. Rev. ALEXANDER M'WHORTER, D. D. Æt. 73 years, senior Pastor of the Presbyterian church in that place. He lived a life of eminent usefulness, and has died greatly and justly lamented.

At the city of Washington, July 19th, Hon. URIAH TRACY, Esq. of Litchfield, Connecticut, a Senator of that state in the Congress of the United States.

At Marcellus, N. Y. March 24th, Mrs. DIANA ATWATER, consort of the Rev. Caleb Atwater. In her dying moments she was animated with the Christian's hope, and with her faltering voice sung the following verse and expired:—

*"Jesus, to thy dear, faithful hand  
My naked soul I trust,  
And my flesh waits for thy command,  
To drop into my dust."*

On Tuesday last, Mrs. Abigail Tuckerman, consort of Rev. Joseph Tuckerman, of Chelsea.

In France, General de Rochembeau, aged 82.

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## TO CORRESPONDENTS.

THE review of Dr. Holmes' Anniversary Discourse at Plymouth was received too late for this month. It shall appear in our next. It was our intention to have attended early to this valuable production, the design of which is in perfect unison with that of the Panoplist, and in which so much justice is done to the characters and principles of the Fathers of New England. But from various causes, which it is unnecessary here to enumerate, it has been delayed to the present time.

We thank *Eusebius* for his six letters to his son on a seasonable subject. We shall insert them with pleasure in our future numbers.

Another interesting communication from PASTOR is just received, which, with several others from different correspondents, shall enrich our next number.

It is our wish to give all our readers their portion in due season. Our friends, who are concerned for the literary character of our country, will read, with interest, Mr. Webster's communication; while those, who give a preference to serious and evangelical subjects, will find something to gratify their taste and wishes.

The request of B. T. shall be attended to.